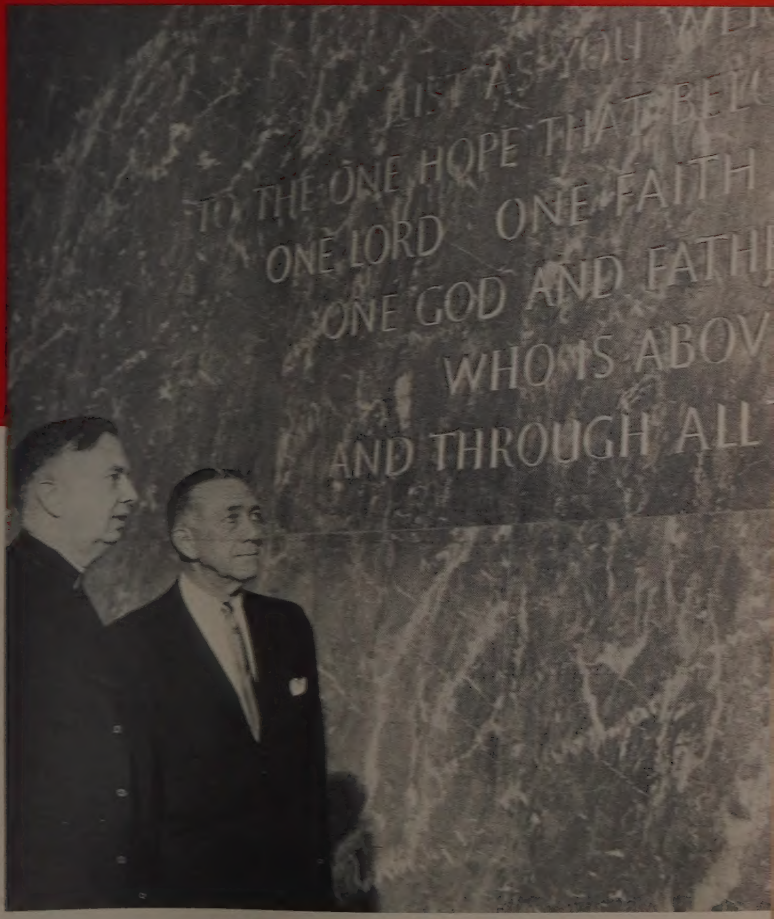
the LUTHERAN



WALL HONORS ULCA LEADER

Interchurch Center mural dedicated to Dr. Fry

LUTHERAN
THEOLOGICAL
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Vol 42 No 32

MAY 11, 1960

Tight Budget

WE HAD PURCHASED a home, old in years but new to us. Each child was to have his own bedroom. Each had numerous plans about what he wanted done and how to decorate. This brought up the cold, hard fact that to carry out the plans money—lots of it—was needed.

Somewhere in our tight budget something had to give. Obviously we couldn't cut the first item: no one in the family even thought to suggest that we give less to our church to satisfy our own desires. No household expenses could be cut—except the food item.

I PULLED out all my old Home Ec books and set about providing inexpensive meals that would also nourish a growing family. The first night we ha "stick-to-the-ribs" stew, then chicken pi then Pennsylvania Dutch stuffed cabbag

The reaction was amazing. Night aft night brought the same response. "Bo Mom, we ought to have this more often

IT OCCURRED to me that we might a ply this to the church. In these days space talk, rockets and jets are we guil of giving people whipped cream an angel cake when what they want is t plain and simple meat of the Gospe Perhaps we should examine our pr grams and serve main courses instead fancy desserts that satisfy for the mome and leave us empty in so short a time.

—MARY E. PETERMAN

The LUTHERAN *News Magazine of the United Lutheran Church in America*

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THIS WEEK . . .

● OUR COVER: ULC President Franklin Clark Fry, Treasurer Edmund F. Wagner, and members of the ULC Executive Board went to New York's new Interchurch Center overlooking the Hudson River last month to help dedicate one of the lobby's monumental marble walls which honors Dr. Fry (*see page 34*). The curved 33 x 14-foot wall bears the inscription from Ephesians 4:4-6 ("There is one body and one spirit . . ."). Dr. Wagner is president of the 19-story Center which serves as headquarters for many Protestant and Orthodox agencies.

● ROBERT NEESE grew up as a lonely child who sought companionship. He found it with a group of equally unguided youngsters and wound up in reform school that trained him for the criminal trade. He wrote about his career in THE LUTHERAN of Aug. 15, 1956, from a cell in the Iowa State Penitentiary. He also vowed, one year later, that he would not repeat his mistakes when released. Now he is free and discovers, as he reports (*page 11*), that to stay free is difficult.

● WORLD REFUGEE YEAR was a promotional device to stir up interest in the plight of some 25,000 people still living in European camps for whom no new home country could be found. The "year" is running out in June but not much has happened. Churches contributed money, but governments were apathetic, and the people who have been waiting for 15 years to be given a place where they could live in freedom are still waiting. Canadian Reuben Baetz visited them this year (*page 16*).

● PROTESTANT CHURCHES in many Pennsylvania towns and cities had called for all-out action against approval of legalized betting on harness racing through referenda held in 14 counties. Campaigns were successful in eight counties; six approved parimutuel harness racing (*p. 35*).

THE CHURCH IN THE NEWS

ULC membership shows gain

Baptized membership in the United Lutheran Church reached an all-time high of 2,477,012 at the end of 1959, it was reported by Dr. F. Eppling Reinartz, ULC secretary and statistician. The net gain of 37,220 baptized members represented only a 1.5 per cent increase over 1958, however, the smallest in some years.

The relatively small gain came with a high turnover in membership—almost 10 per cent, Dr. Reinartz revealed. The ULC's 4,591 congregations received 239,321 members during 1959, but reported losses of 202,101 members.

The ULC remained the largest Lutheran body in North America, but the Lutheran Church—Missouri Synod narrowed its leadership margin by reporting a 1959 gain of 72,438 members to bring its year-end total to 2,387,292.

In third place among Lutheran bodies is the new American Lutheran Church, formed last month by the merger of the Evangelical, American and United Evangelical churches. Combined membership in the new TALC will be 2,258,092.

Church schools dip

Church school enrollments dropped during 1959, Dr. Reinartz noted. The ULC's 4,654 church schools register 833,270 pupils, 1,200 less than in 195 Nursery rolls also dipped, but vacati church schools bucked the trend with 21,876 increase for a total of 272,1 pupils.

Total offerings for local expenses a benevolences in ULC congregations we up to $114,262,211, an increase of mo than $4 million over 1958.

Unity hope still gleams

Hope for more inclusive Luther unity was expressed by the Execut Board of the United Lutheran Chur in greetings sent to The American L theran Church's constituting conventi at Minneapolis last month.

"Recognizing the confessional s darity in which we already stand, we reiterate the ardent longing of our me bership . . . for more inclusive Luther union," the ULC message said. The U is planning merger with the Augusta American Evangelical and Suo churches into a 3.1-million member L theran Church in America.

Dr. Franklin Clark Fry, ULC pr dent, said the present mergers are "s ond best" compared to an ideal mer which would encompass all Lutherans America. "We'd scrap everything have prepared for more inclusive L theran unity," he said.

At a dinner meeting in Minneapo Dr. Fredrik A. Schiotz, president TALC, said his body was not likely enter into any future organic union " less all major Lutheran bodies are volved." He said this would have to clude the Lutheran Church—Misso Synod as well as the proposed Luther Church in America.

Social action statements drafte

Three major statements on curr social issues were adopted by the U

Board of Social Missions at its meeting last month. A six-point statement prepared at the request of the Rocky Mountain Synod urges all church members to call upon the state to abolish capital punishment." While the state has the right to take life, the death penalty is not an "effective deterrent to crime" and makes a miscarriage of justice irrevocable," the document says.

A statement on nuclear weapons notes that armaments maintained for "justifiable defense measures" are a "necessary evil in a sinful world." It urges an "unsparing search" for "arms limitation and control" and asks "effective agreements" to end nuclear testing in view of the health hazards from radioactive fallout and the dangers inherent" in further development of such bombs.

The third document says that a pastor should not be required to "divulge any confidential disclosure given to him in the course of his care of souls."

The statements were prepared for the board under the direction of the Rev. Rufus Cornelsen, director of the social action department. Dr. Harold Haas, executive secretary, said the board's action had the effect of recommending the statements for adoption to the ULC convention in October and did not in itself constitute endorsement by the church.

Church seen lagging

Population in the United States is growing faster than church membership, Dr. Donald L. Houser, executive secretary of the ULC Board of American Missions, asserted. Each year one million Americans are being added to the rolls of the unchurched, he said.

More than half the total population in 24 states has no church affiliation, Dr. Houser said. He attributed the church's lag to lack of mission organization in unchurched areas. "The United Lutheran Church should organize 100 new congregations each year," he said, noting that lack of funds prevents so large a program.

SOCIAL MISSIONS LEADERS CONFER
Pastor Cornelsen and Dr. Haas discuss social action document

The ULC will organize 60 new congregations during 1960, Dr. Houser reported to the board's meeting in Atlanta this month. He proposed allocation of sufficient funds to organize 70 congregations in 1961 and 85 in 1962.

Ten new congregations are being organized in the U.S. and Canada this month, the board was told, bringing the 1960 total to 35. The new missions are at Largo, Fla.; Lexington Park, Md.; Lake Meadows, Ill.; Kansas City, Mo.; Portland, Ore.; Washington Court House, Ohio; Pittsburgh; St. Boniface, Manitoba; and Belleville and Burlington, Ontario.

President to visit Moscow church

When President Eisenhower visits Russia in early June, he will attend church services at Moscow's only Baptist Church. Announcement of the President's plans for Trinity Sunday, June 12, was made by the Rev. Alexander Karev, secretary of the All-Union Council of Evangelical Christians (Baptist). Mr. Karev had cleared the plans with James Haggerty, the President's press secretary, and with U.S. embassy officials.

Since the Russian services usually last three hours, the President will enter the church at about 10 A.M., one hour after the service has started. He will hear the 90-man choir of the church, which seats 2,000 worshipers. The service will be conducted by Dr. Jacob Zhidkov, leader of Russia's Baptists. The church will be newly decorated for the occasion. It will be adorned with birch branches and spring flowers which Russian Christians traditionally use for Trinity Sunday celebrations.

Moscow's Baptist church is one of 5,000 Baptist churches throughout Russia. The nation has about 540,000 Baptists among its people. Many Russians are members of the Russian Orthodox Church. Lutherans and Roman Catholics are strong in Russian-annexed republics of Lithuania, Latvia and Estonia.

Russian religious life reported

Church life in the Union of Soviet Socialist Republics is "in no way subdued," a Moscow radio broadcast claimed. The broadcast asserted in response to an inquiry that Roman Catholics "freely go to mass." It said that there are 1,235 functioning Roman Catholic churches and 1,270 members of the Roman Catholic clergy in Russia. The church has six bishops and seminaries in Latvia and Lithuania, the broadcast said.

"The USSR does not hinder the practice of religion, but we do not believe in religion or teach it in our schools because of our philosophy of materialism," the broadcast continued. "The Soviet constitution guarantees freedom to worship and the law does not permit any activity that may outrage the feelings of believers."

A former Soviet diplomat told a U.S. Senate committee that a religious revival is occurring among Russian youth because of their disillusionment with Communist ideas. Alexander Maznacheyev, who had been a Soviet political officer in Burma, said the Red regime feared Baptist, Adventist and Jehovah's Witness groups because their teachings appealed to the Russian people and their decentralized organization made them difficult to control.

Mission changes speeded

Christianity is so firmly rooted in Asia "that no adverse storm can eradicate it," Dr. Hla Bu of Burma told the U.S. Conference of the World Council of Churches. Dr. Bu is principal of Judson College of the University of Rangoon and is currently a visiting professor at

MINNEAPOLIS PROCESSION MARKS THREE-WAY LUTHERAN MERGER
residents of the three merging churches lead march from Central Church (in background) to Auditorium for convention to set up the new American Lutheran Church

Union Theological Seminary, New York.

Dangers to Christian growth in Asia re the "spectacle of disunity" because f the variety of denominations and the traditional suspicion" with which Orienals view Western institutions, he said. Foreignness in worship and witness and loofness from the non-Christian major-y community" set some Christian mis-ons apart from the people they are try-ng to reach, Dr. Bu warned. "Asian hristians need to identify themselves ith the aspirations and culture of their ountrymen, transforming these by their ith."

In another address to the conference, ishop Hanns Lilje of Hannover, presi-ent of the United Evangelical Lutheran hurch in Germany, said that East Ger-an school laws made religious instruc-on in the schools "practically impos-ble." Although the East German con-itution provided for such instruction, ommunist rules demand that two hours apse between regular school classes and ny religious instruction, he explained.

alls for family planning

Churches must take the lead in helping rovide a "new balance" of food and people in underdeveloped countries, Dr. Richard M. Fagley declared at the World Council meeting. Medical missions and church-sponsored aid programs have helped eliminate the "old and tragic balance of low food production and high mortality from disease and malnutrition," he said. The result is a "population explosion" which is outrunning food supplies and preventing "responsible parenthood."

Dr. Fagley, who is executive secretary of the Commission of the Churches on International Affairs, chided the "will o' the wisp" theories advanced by some members of the "fertility cult." He asked that agricultural missions be strengthened and complemented by assistance in birth control from church-supported hospitals.

Family planning was advocated by leading churchmen in two other areas this month. Dr. Geoffrey Francis Fisher, Archbishop of Canterbury, called planned parenthood "a positive Christian duty" for the sake of parents, children and society. He criticized Roman Catholic pronouncements that suggest that birth control is advocated only from "fears of overpopulation" or "prudential and selfish desires."

In a joint message, the moderators of the United Presbyterian Church and Presbyterian Church U.S. (Southern), Dr. Arthur L. Miller and Dr. Ernest Trice Thompson, said, "The bringing of children into the world is a privilege not to be lightly or selfishly evaded by married couples. On the other hand the responsibility of prospective parents obligates them to consider how their children are to be provided for."

Birth control code proposed

A 34-member committee of Protestant and Jewish clergymen headed by Episcopal Bishop James A. Pike of California proposed that all public programs of birth control information and service should exempt from participation anyone with ethical objections. Noting that "one large communion wishes to impose its view on those of other religious beliefs" (a reference to the Roman Catholic position), the committee said that "objections of some must not be permitted to deprive others of assistance . . . when they in conscience believe birth control fulfills the will of God."

"Physicians, research scientists, clergy, medical workers and others connected with planned parenthood programs must be guaranteed full freedom to exercise their professional skills and discharge their responsibilities," the committee's statement continued.

Supreme Court ruling asked

A Connecticut state law forbids physicians to prescribe any contraceptive device or give birth control information, even in a private doctor-patient relationship. Efforts to amend the law in recent years had run into strong Roman Catholic opposition. Connecticut's state courts had upheld the law since the legislature had the right to determine what constitutes "a danger to the public health safety, morals or welfare."

Last month the case was laid at th door of the U.S. Supreme Court. Dr. C Lee Bruxton, chairman of the depart ment of obstetrics and gynecology o Yale University, and two women pa tients asked that the state law be declare unconstitutional as "a colossal irrelevanc to any proper concern of the legislatur of the state of Connecticut. When th long arm of the law reaches into the bed room and regulates the most sacred rela tions between a man and his wife, it i going too far."

The patients, both of whom had bee near death in recent pregnancies, charge that failure to receive birth control ad vice jeopardizes their lives and welfar

Roman Catholics press views

Roman Catholics seemed unimpresse by demands that they should not impos their ruling on non-members of thei church. In England, Cardinal Willian Godfrey called advocates of birth con trol "disciples of despair" and compare them with Nazis. Prof. Colin Clark o Oxford University told a Roman Cath olic meeting in Washington that over population should be encouraged be cause it would compel nations to increas production. Pope John XXIII used Palm Sunday sermon to urge parents t have large families "to the glory of you fatherland here on earth and of that on in heaven."

District of Columbia Corporatio Counsel Chester Gray ruled that it i legally permissible for the district's hos pitals to provide birth control informa tion and devices, but the district's com missioners barred establishment of a clini at the General Hospital. Setting up th clinic, which had been asked by th Planned Parenthood League, might caus

dical students from Jesuit-sponsored orgetown University to "pull out of a pital training program and leave it rt of medical staff," said Commissioner vid Karrick.

n Chicago, the Church Federation and ard of Rabbis' request for establishnt of birth control clinics at Cook unty Hospital were rejected by Dr. rl Meyer, medical superintendent, on unds that no space was available. lier this year, a Roman Catholic hosl at Albany, New York, had ousted taff surgeon because he was affiliated h a birth control committee.

REPORTS ON JAPAN
Dr. Ramsey Pollard

apan evangelism urged

Japan is moving into a position of poical, industrial and social leadership of e Orient, Dr. Ramsey Pollard declared. ne president of the Southern Baptist onvention, who recently returned to his ılpit at Memphis' Bellevue Baptist hurch after a world tour, urged that if hristian people would "only get into a great program of evangelism and win Japan to Jesus Christ, communism would be dealt a death blow. For as Japan goes, so will all the Orient."

Dr. Pollard said Americans must realize that "religious liberty is the foundation of all liberty in the world. If we could really know the tremendous challenge the world affords, we would do something about it."

Kagawa is mourned

Christian leaders joined in paying tribute to Dr. Toyohiko Kagawa, Japanese Christian leader who died last month at the age of 71 from a heart attack. Converted to Christianity at an early age, Dr. Kagawa had been imprisoned during the war for his pacifist activities. He spent much of his ministry in interdenominational social work, especially in the slums of Kobe. He was author of many books.

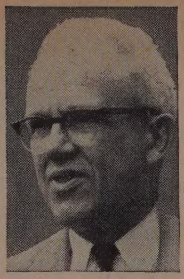
Dr. Kagawa "challenged and inspired us as a prophet," said Dr. Roswell P. Barnes, World Council of Churches' official. He was "one of Asia's greatest Christian leaders. In spite of ill health and physical handicaps he poured out his life without counting the cost," added Dr. Luther A. Gotwald, head of the National Council's Division of Foreign Missions. "A modern Christian saint whose life and work have influenced the whole world Christian community," was the tribute from Dr. Eugene Carson Blake, stated clerk of the United Presbyterian Church in the U.S.A. Dr. Kagawa was associated with the Presbyterian Church.

And so forth

Colleges must include courses in morality and religion or "education is truncated and lopsided," Dr. Clarence C. Stoughton, president of Wittenberg University, told a Washington conference.

WASHINGTON

By ROBERT VAN DEUSEN



DE GAULLE IN WASHINGTON

CHARLES DE GAULLE made a striking figure as he addressed a joint session of Congress. A packed House chamber, including Senators, Congressmen, cabinet officers, and diplomats gave the tall French leader a thunderous ovation as he completed his speech.

The tribute was more to the man than to his ideas. House Speaker Sam Rayburn introduced him as a representative of a great, proud, and free people "who will remain free as long as they have the leadership of this man." Members of Congress who had been severe in their criticism of France's explosion of an atomic bomb joined in the praise of his stature as a person and his role in restoring a sense of destiny to France.

THE MAIN THRUST of de Gaulle's message to Congress was the urgent need to find effective ways to halt the arms race. He urged international control of "vehicles of death"—missiles, planes, and ships—as a first step toward disarmament. He made clear that his country would continue nuclear tests, but promised France would be ready to join the others in destroying atomic stockpiles.

Looking ahead to the summit meeting on May 16, de Gaulle described the East-West parley as an opportunity to create an easier international atmosphere which could lead later to detailed tension-easing agreements. He cautioned that it would be "unfortunate and untimely" to expe the signing of detailed peace treati defining of borders, and changes of agr ments "in the most sensitive areas." T reference was obviously to Berlin, whi the French leader does not favor inclu ing in the summit conference agenda.

Talks with Ike

IN THE BACKGROUND of de Gaull thinking were the talks he had just co pleted with President Eisenhower. T two leaders had spent many hours gether in an effort to bridge some i portant gaps in viewpoint before t Paris meeting of heads of state.

These strategy talks had ended in compromise designed to present a co mon front. The U.S., Britain, a France would embrace in their disarm ment proposals the French Presider stress on the need to control not o atomic bombs but also the means which they are delivered. In return, Gaulle dropped his proposal for a ordinated East-West curb on send arms to underdeveloped areas, an id which U.S. officials received cooly.

President de Gaulle, while still obje ing to the three-power efforts to b nuclear tests, would not put any ro blocks in their way. The U.S., in a v limited way, would be willing to s East-West agreement on co-operat projects to aid backward areas. T would probably be in areas of health a medicine rather than the large-scale e nomic projects the French had urged

One gets the impression that de Gau received more than he gave in the p summit exchange of views. The pr ress made in the summit talks, and degree of unity which the West achie there, will be the acid test of whet de Gaulle is a net asset or liability in western alliance.

Walk Back Into Freedom

Prison gates opened again to a man who had paid his debt to society and who was determined to stay paid up. But he discovered it wasn't easy to stay free.

ROBERT NEESE

WHEN I LEFT Iowa State Prison 18 ths ago, the battle to go straight ned won. How wrong I was! I have overed that—after once walking in gutters of crime—the ex-criminal t fight a never-ending battle with self against a few others to keep from ping back.

My fight started six years ago. I had ed three years of a ten-year sentence burglary. When I was brought back he prison after a notably unsuccessful pe from one of the institution's ns, I received an extra five-year term. sat staring at the wall, but in reality ng the future for the first time. That future looked bleaker than I had ever thought it could.

I had been committing crimes and serving sentences in jails or prisons or reformatories since I was nine years old. But I had always figured there would be that day when I would make the "big score" and retire to a life of idleness and luxury. But now all I could see was an endless stream of cells like this one . . . prison sentences . . . running from the law.

That one glimpse at tomorrow shattered my old life. I determined there would have to be a new life. It took some doing to start changing.

It took a lot of help from many people, from the chaplain, from the warden, from other inmates. But I studied and educated myself from the prison library and from the experiences of others. And that led to writing of those experiences. Later I became editor of the prison magazine, studied photography, and grasped every bit of knowledge I could pull in. But I didn't study one subject enough—myself.

A COUPLE OF months before I left the prison, I submitted a book, *Prison Exposures,* to Chilton Company. They sent me a contract. After signing that paper, every care I had dropped away like cast-off garments. I was certain the future was mine, the kind of future I wanted.

There would be fame and money from the book. Perhaps television would use parts of it, or maybe even the movies. I walked around in a rosy glow, waiting for Dec. 15, my release date, and waiting for publication of the book.

And the ideal with which I had started the book—that of promoting better treatment of prisoners and of modification of prison systems vanished somewhere in the mist.

Warden Lainson called me into his office one day. "When you leave here," he advised, "keep away from the crowd you used to run with. Don't drink. You have a good chance to be honest. You've got a few dollars saved up, and . . ."

He poked his finger at me to emphasize his next words. "Boy, you'd better!"

I DIDN'T PAY much attention to Lainson's words. After all, hadn't I diagnosed my own illness and cured it? Hadn't I fought the toughest battle of my life trying to beat off the crooked habits a life of crime had developed? I would make good. I was certain of it. Why should he have any doubts?

While Mr. Neese served time in the Iowa State Prison, "The Lutheran" published several of his articles in which he made resolutions for the future. This is a follow-up article of what happened to him since his release.

Lainson knew me better than I sh ever know myself.

"You'll find things outside aren't at like you picture them," the gruff old m said. "Even your friends are going to doubtful of your ability to be goo You'll have to be a better guy than Mist Average."

The warden had never given me, any other prisoner, anything but sou advice. But perhaps the buried reser ment of the kept against the keeper, my ego, made me argue.

"I'm not afraid of people out the Warden. Besides, what can they do me that I haven't already done to m self? I'll take good care of me!"

He shrugged. He'd been through before. "If anything ever comes up can help with, you know where I'll be

I SUPPOSE people outside of prison f into that same trap. I've met a few them—egotistical and basically unhap people. And I've met countless form prisoners suffering from the affliction.

At any rate, a friend picked me up the prison gates the night I was releas and took me home and in the mont that followed, exerted every effort to me into a crowd of normal humans.

Outside the walls, I found I was Mist Average, or actually Mister Average pl a shady background. I didn't like it.

IOWA STATE PENITENTIARY'S LONG ROW OF GREY BUILDINGS
The gloom taught a lesson hard to forget

on visitors had been introduced to and they seemed impressed by the fact some of us could even spell our es, let alone write magazine articles. ime, I suppose, I could have coped being a free person again. But then book was published. To top it off, magazine purchased rights to use it, there followed a series of television views. I was a big, important wheel, ccessful writer.

NE NIGHT, in New York City, I had hed a television interview and was ing the studio when a shabbily sed man approached me. He needed aircut badly and the uppers of his s were starting to pull loose from the soles. Startled, I recognized the face of a man I had known in prison.

Johnny B. had been one of the men who had tried to better himself. He studied drafting, spending many long hours over the drawing table. And he should have made the grade according to the best informed guesses.

He explained that night why he hadn't. Even though Johnny had learned well, few employers would even talk with him because he had learned his trade in prison rather than at a conventional school. And Johnny hadn't the advantage of friends to help him get established. He was on his last leg, desperate enough to steal, the night we met. He still had on the suit he had when he left prison.

Johnny needed help. He asked me for that help, and I failed him—and myself miserably. Sure, I gave Johnny a few bucks, enough to get him a place to sleep and maybe get his shoes patched. But I know now that had I devoted some time to him, instead of trying to get rid of him as fast as I could, Johnny might be a free man today instead of being back in prison.

FOR MORE than five years as editor of the prison magazine, *The Presidio,* I had urged that outsiders help prisoners to readjust themselves. Then, when I had the chance, I acted exactly like Mister Average, not like a Christian at all.

I forgot about Johnny in a hurry. Probably I didn't want to remember him because he brought the past (and probably my own present failings) too close to the surface. Besides, I was too busy playing the big shot to a lot of people who would forget about me in a couple of weeks.

They did, right on schedule, after I had drawn more than two thousand dollars in advances on the book royalties and spent the money *Life* paid. New York and Philadelphia should be the greatest ego-deflating cities on earth. Millions of people pass by the most famous without giving them a second glance.

And—if it were possible—they gave me even less attention than most. For that reason, I decided to get away from the cities and go back to the smaller towns in the midwest where I was known. Besides, I was almost broke now, drinking like a fish, but still determined not to steal.

BACK HOME AGAIN I found the usual curiosity seekers and they gave me the oil my soul required. But gradually the furor over the book died away, and the name of the author died with it. All

IOWA STATE'S WARDEN LAINSON
Now long in retirement

that was remembered was that I was ex-convict. Sometimes, in the all-too-ra soul-searching moments, I wished d perately that I had never touched a typ writer.

I still had the habit of forgetting tho who had helped me—the Lutheran cha lain in prison who once set me straig after I had started getting off the bea the man and wife who helped teach how to write and offered me their hor when I was released, the women who h

ed so much. I wanted to be rid of ything that reminded me of prison—bad things and the good. I wanted elieve that whatever good had hapd to me was due to my own efforts, to the help of others.

KNOW NOW what sends many men to prison. After so many years of g a bull in a herd of identical bulls, e is a tremendous urge to be different, tand apart. And there is too little old the ex-convict back, especially e with no help at all. They have no es whatever, so the pattern of the repeats itself eventually.

he person from prison who gets help tually comes back to earth after ing up his heels in the big pasture, guided properly so he goes through transition easily. Had I remained my friends, they would have led me ugh that pasture gate and into some t corner.

ut it took a crashing and terrifying to bring me back to those friends or ther—which brought them to me n when they were needed most.

HADN'T realized I was gradually reng my restrictions on what was right wrong. As long as I did not steal, ould not get in trouble. I kept that ght always in mind. But I was gradly becoming more defiant of laws. It ed with traffic laws.

One night I tried to turn a corner at 80 miles per hour. The car was wrecked after crashing into a tree and a house. But somehow, by an act of God, I was not seriously injured. I was knocked unconscious however, and taken to a hospital. When I wakened, a police officer was standing by my bed.

"How do you feel?"

"Okay, but what happened?"

THE OFFICER's face became solemn. "You almost killed two people last night."

The officer explained that a young mother had been nursing her infant daughter only a few feet from the wall which my car struck. They were showered with broken glass. But if the car had not veered enough to hit the tree first . . .

"You might have been charged with manslaughter and sent to prison," he explained. "We found beer bottles in your car. You know what the law says about drunken driving."

WHILE I LAY in that hospital bed, I gave thanks to God for the first time in a long while, not thanks for my safety, which was miraculous enough, but for saving that mother and child. I realized then, too, what I had done to myself, to those who had tried so very hard to save me from myself and my past. And I prayed those friends could find it in their hearts to forgive me.

✠

WE SHOULD NOT give up our faith in the promises of prayer because of failures. We should first suspect some failure in ourselves. In other areas of human knowledge we do not discard so easily what we have been taught. The bride who follows the tested recipe and almost gags her husband does not lose faith in recipe books or cooking. She discerns a failure in her own lack of skill.

—JOHN B. MAGEE in *Reality and Prayer* (Harper)

TIME HAS RUN OUT ON US

Twenty-five thousand refugees are still living in camps in Western Europe waiting for the day on which they will be allowed to return to a normal existence. It seems this day won't come

By Reuben C. Baetz

It all started several weeks ago when a well-known CBC-TV producer dropped into my office to chat about refugees. We talked about the million Chinese refugees existing in shanties and chicken coops in Hong Kong. We discussed the million Arab refugees sitting out their tenth angry year in exile in the mud hut camps and caves of Jordan and Syria. Eventually the discussion led to the relatively small number of 25,000 non-German refugees still living in camps in Western Europe.

Because the producer knew that I had worked with Lutheran World Federation in European camps some ten years ago, he wanted to know something more about these remaining 25,000. In 1945 there had been over a million in camps in Western Europe. The vast majority had either returned to their homes in Eastern Europe or had resettled to overseas countries like the U.S.A., Canada, and Australia, or had left the camps and established themselves in Germany.

The small group remaining in the camps seemed to fit into a neat category called the "hard core" or "residuals." Sometimes too this group has been r ferred to in less complimentary terms the "dregs" or "left-overs."

Somehow this neat categorizing d not satisfy my producer friend at all. H wanted to know, for example, wheth any of the refugees whom I had met years ago might still be living in camp My immediate reaction was: "Of cour not. After 10 years anyone I knew w surely have left the camp." And yet second thought, I could not be sure b cause after all it had frequently be said that most of the 25,000 had be there since the war. Maybe some of r acquaintances were among them.

The producer pressed on. "Why n find out through Lutheran World Fe eration, Germany, whether some of t refugees you knew 10 years ago are s in the same camp?" Quicker than o can say "Jack Robinson" we learned th there were in fact still about 20 famil that I knew living in the very same ca in Lubeck, Germany, where I first h met them 10 years ago.

This was enough for the CBC-TV p ducer. With the assistance of the Cl and because I was going to Europe an

THE REMNANTS: A FAMILY STILL WAITING IN AUSTRIAN CAMP

y, we arranged that I should go to the np in Lubeck and talk to some of the ugees whom I had known 10 years . Some of the conversations which ad with these refugees appeared on a C-TV network production on Satur-, Feb. 13. I learned much more which ld not appear on a television show. Even though refugees eat better and better clothed now than 10 years , visiting a refugee camp today in sperous Germany reminds one of the t's words, "And homeless near a thou-d homes I stood . . . and near a thou-d tables pined and wanted food."

I FOUND THE CAMP itself much more olate and cheerless than I had remem-ed it. Perhaps this was because today there are fewer refugees living in it. Ten years ago the walls were literally bulging with refugees. One family to one room was the rule then. Today a good many of the families are allocated two rooms. Ten years ago the camp echoed from morning to night with the noise of hundreds of children playing and quarreling. Today there are only a few children to be seen—most of the refugees are old or lame—the handicapped.

Above all else 10 years ago hope—hope of a new life somewhere overseas in a new land—hope of putting down new roots pervaded the otherwise depressing camp scene. But today despair, like a heavy cloud, seems to hang over the camp. Over the years the immigration selection teams had come and gone, not once but a dozen times, but it was always somebody else who was selected.

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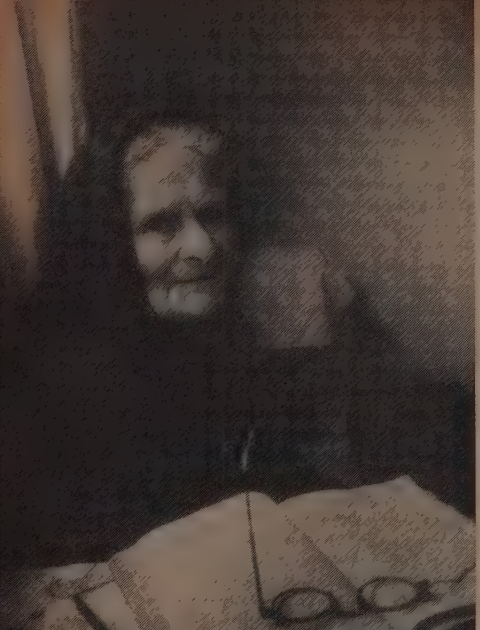


AGE IS AN INSURMOUNTABLE BARRIER
The Bible stays as companion

"Wait," the old and handicapped were told as they saw their friends depart. "Surely some day the immigration standards will be less severe and you too can move out of here."

And so they waited. One, two, five, seven, ten years. Somebody finally called them the "waiting people." The sociologists, the governments, and even the church agencies eventually classified them as the "hard core," the "residual" group. All of them seemed to fit so beautifully into this neat category. With perhaps understandable pride, the United Nations and voluntary agencies referred to the million in 1945. What after all is 25,000 compared to the hundreds thousands who had been helped.

I MUST CONFESS that I too had tend to write off this group—that is until went back to visit some of them. It w only after talking to these people that th category or percentage or group was su denly translated into people.

I met again, for example, Pastor and his wife. Ten years ago there we at least 25 non-German Lutheran ref gee pastors in North Germany. Ev then it was recognized by them that least one of them would have to st behind to look after those who cou not resettle. It was a task which ever body frankly hoped would not fall up him.

I remembered how, very early in 19 Pastor K. and his wife had made pla to resettle to Boston, U.S.A. But the first Mrs. K. and in their second effo Pastor K. was rejected. They tried third time with no success. Before th knew it, time was running out on the Years had passed and it became appare that it was he who must stay behind pe manently to provide a spiritual minist to the "hard core."

Pastor K. and his wife have learn to live with their deep disappointme He especially as a minister of the Gosp recognizes that he has a vital task to p form in providing a spiritual ministry many who need it so badly.

I VISITED TWO other old friends w have not adjusted and have not learn to live with their disappointment. Th find their solace in the ever-present bot of "swamp whiskey" tucked away un their bed. Ten years of heavy drink has cut deep lines and shadows into th young faces.

I spent some time with Mr. and M

who I remembered particularly well
cause he was on the church council
the camp congregation and she was
ive in the ladies' work. Ten years ago

REUBEN C. BAETZ, 37, was born as son of a Lutheran pastor in Ontario and studied at the University of Western Ontario, Columbia University, New York City, and the University of Toronto (political science, history, social work). From 1949 to 1956 he worked for the Lutheran World Federation's service to refugees in Geneva, became director of the department which assisted in the resettlement of 100,000 refugees in the Americas and Australia and conducted large-scale relief programs in Europe, the Middle East and Asia. Since 1957 Mr. Baetz has been Assistant National Commissioner of the Canadian Red Cross Society. He's also executive chairman of the Canadian committee for the World Refugee Year which ends this June.

they and their two teenage children had packed their few belongings and were ready to depart to America. Several days before they were scheduled to leave the camp, the last medical report of Mr. B. indicated he had TB. He was consequently rejected by the U.S. immigration authorities.

After much heart-searching the B. family decided that the children should go ahead, and father and mother would follow—when Mr. B.'s health improved. "Just be patient and wait," we all told Mr. and Mrs. B. "Soon you too will be able to go to America." So they waited, tried again and again, but it was always the same story. Mr. B. could not meet the medical requirements of U.S. immigration.

The years passed by. Today, 10 years later, as Mr. and Mrs. B. now in their seventies look longingly at the wedding pictures of their children living in the U.S.A., Mr. B. told me with a sigh, "It is too late now. We are too old, too tired, to try again. Time has run out on us."

I MET ANOTHER couple, Mr. and Mrs. G. whom I met 10 years ago for the first time. We recalled vaguely the first time he was rejected more than 10 years ago, and were reminded of a story that went around the camp at that time.

It was the story of the two frogs who fell into the big can of cream. One of the frogs said sadly, "We are doomed. Why should we struggle to get out of this can? Why not co-operate with the inevitable?" With these words the frog allowed himself to sink to the bottom of the can and drowned.

But the other frog kept hopping and jumping in an effort to reach the top of the can, and just as he too was about to give up the struggle, the cream through the threshing of his feet slowly turned to

butter and he was able to jump out of the can to safety.

There was a mixture of bitterness and hope in Mr. G.'s laugh when he recalled the story. The past 10 years, he told me, he had tried to resettle to Canada to join his brother in Montreal and had been rejected no less than 14 times. At the present time he has an application in for resettlement. "Maybe," he said, "the cream will turn to butter before time runs out."

I TALKED TO Mr. and Mrs. J., and met for the first time their nine-year-old girl. They too had been rejected for resettlement time and time again. Their daughter like thousands like her was born in the refugee camp and has known nothing else since. The J.'s are not bitter—he has steady employment.

But their tragedy was perhaps unknowingly expressed by their young daughter. She attends a German elementary school in town and has four many German playmates. Several week ago she was invited to a birthday part of one of her playmates in town. Sh came back to the camp in great excit ment. The thing that had impressed h most was not the party gifts but th house. In all her life she had never bee in a house.

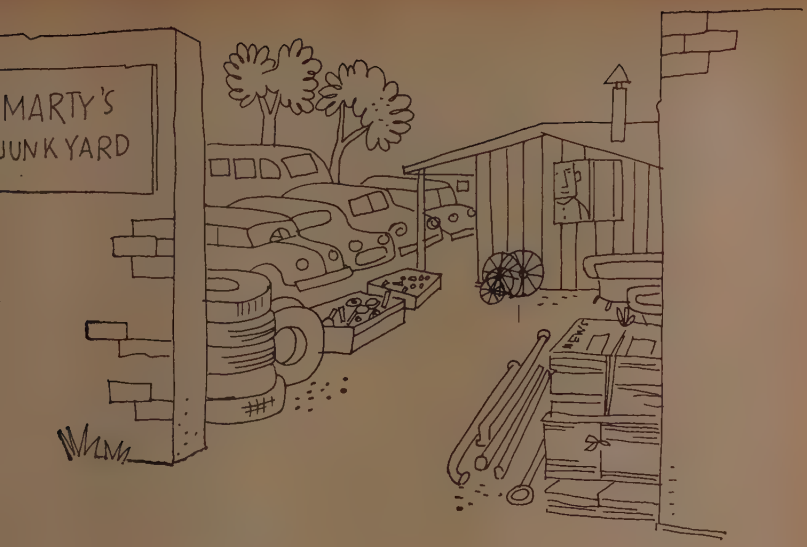
FLIGHT INTO FREEDOM 10 YEARS AGO
Freedom had locked doors

On hearing this I was reminded the story of a refugee worker who ha told a young refugee girl that it was to bad she had no home, whereupon th girl replied, "But we have a home, and very loving home, only we have no hou to put it in."

It was 10 o'clock on a Sunday nig when I bade my friends in the cam good-bye and stepped out into the snow night. I was beset with a mixture feelings. But one thing I knew for sur I will never again be able to think those remaining camp refugees in term of an impersonal group, or as a catego such as "hard core," "residuals," "dregs As long as I hear of the "hard core" will think of them as individual peopl Each one of them is part of our concer

EACH ONE of them—like each one us—has had a special dream of bett things to come. In each case, so far least, these dreams have not come tru For some of them time seems to ha run out; others still have a glimmer hope. But none of them can be writte off as a small inevitable percentage wh somehow failed to make the grade und the complex laws of our society.

Above all, the church cannot think them in terms of a group beyond hop Through LWA and its agency LWF muc has been done since the war. For th 90 and 9 who have left the camps, th one in the camp still needs help. W dare not refuse to give it.



Killer in the Mirror

WALTER A. KORTREY

MARTY WAS an unusual junkman, and ty's shack was different from any shack you have ever seen. The floor clean and the old battered desk ed. On the wall was a calendar with cture of a covered bridge somewhere New England. On his desk Marty a picture of his wife and his son in orm. And the other furnishings in room beside Marty's squeaking swivel r were an old church pew against wall, an ancient filing cabinet over in corner and on top of it, a simple, ding wooden cross.

Marty knew how to haggle with all e who came to buy or sell. The sal- men and the wholesalers knew it. he was a soft touch for the kids. Old paper or lead pipe weighed much more in Marty's scales for a boy than for a grown-up man. The kids loved him. Sometimes, on a Saturday afternoon when there was nothing left to do, someone would say, "Let's go to Marty's."

He had not passed the seventh grade in school, but he could hold the kids spellbound with his tales. And mothers never really minded too much when their boys were at his junkyard, because all of Marty's stories were lessons in disguise.

NEARLY ALL of Marty's stories began in the deep-well drawer of his old desk. I have to tell you about that drawer. It contained no papers, no file folders, no official business of any kind. It was a treasure chest.

In it were kept all kinds of curiosities . . . a small crystal ball with a hairline crack in it . . . three old toupees . . . a chipped plaster bust of Johann Sebastian Bach, hundreds of odds and ends that would capture a young boy's fancy. And in this drawer, Marty kept the mirrors.

For a long time, no one knew just why he kept them there, but one day he lifted a little mirror, about 18 in. x 12 in. in size, and a rear-view automobile mirror out of the drawer and held them up before the boys. When they had all looked into them, he said, "A killer once looked into these mirrors." A hush came over the boys.

The junkman held up the washroom mirror and looked at his own reflection. "Yes," he said, "a killer once looked into this mirror, but until the time he looked into it, he didn't know who he was. This is the way it happened.

"THERE WERE two men workin' in this shop not far from here. They both started there at about the same time, nearly 15 years ago. In the beginning they were pretty good friends. Used to visit one another; their families would go on picnics together and things like that. But little by little, things began to change. It all started when George got his first promotion, and Harry was left behind and resented it.

"At first, it only showed in little things. He found excuses for not picking Geo up on the way to work. He'd make wi cracks about big-shot George. A Harry's wife didn't help matters a 'Look at George Harris' she'd say. 'H far he's gone and you're still out on floor.'

"To make a long story short, kids, t fella Harry started to hate George. hated the sight of him.

"AND THEN the dark day came. Ha was busy over some blueprints on bench and without notice, George ca up to him. He put his hand on Harr shoulder and he said, 'Hey, Harry, Je and I were talking about you last nig How about coming over on Friday?'

"Harry looked at George in his wh shirt and clean suit and at his own n chine shop clothes and dirty hands. A all the hatred in him began to boil a bubble. And he said 'Get outta here.'

"George just stood there dumb-stru So Harry turned on his heels and w into the washroom, and looked into mirror, this mirror."

Here Marty paused and held the gl up again just for effect. "When Ha looked," the junkman continued, "he s a face all flushed with anger and ha with hate, the eyes half-closed and dar peering, the lips tight shut in a bit line . . . and for a second, Harry thou of some of those pictures he had seen the post office on the bulletin board. looked like a killer. He hated like killer."

"Yeah," one of the kids piped "But when did he do it?"

Marty smiled. "No, he never m dered him, but the mirror was right. was a killer because of his hate. Tha what the commandment 'Thou shalt kill' means. It means he that hateth brother hath murder in his heart."

UT WHAT ABOUT this other one," an- youngster asked, "that rear-view or?"

Vell," the junkman said, "it was this There was this lady. Cynthia Brad- was her name. She was a good and ady. One evening, she and the mem- of her bridge club went out to- r . . . about four or five ladies al- her.

hey had a wonderful time. They to dinner and to a good play and the performance they all had a bite t and a drink or two.

hey were all good people and they t drink much. They were just being ble and friendly. You couldn't call of them drunk by any means, but as went back to the parking lot, Cyn- Braddock, who was driving, remem- l later how they talked and giggled a louder than usual.

T WAS ONLY when she got behind the l that Cynthia noticed how the lights ered her eyes and how sleepy she But, after driving for a few blocks the window open, she seemed to better and she chatted with the rest e drove.

hey passed a shop window and one em said something about the stun- gown. And Cynthia Braddock turned ok. The next thing she knew, there a scream from one of the girls in the and Cynthia, at the wheel, turned it frantically and slammed on the brakes.

"She knew that truck was stopped to make a turn, but she had judged the distance poorly and her reflexes were off. In the sudden, grinding stop, Mildred, beside her in the front, was thrown forward and she bumped her head on the windshield. But she was not really hurt.

"They all were startled and shaken up, but when they realized that no harm was done, they started off again. And then Cynthia noticed the mirror that had been knocked out of line so that she could see herself, with trembling hands, misty eyes and cold, dry lips.

"It hadn't happened . . . this time. Yet Cynthia Braddock knew every time she looked into the mirror from that moment on . . . she knew she had played with death. There was a killer in the mirror."

MARTY, the unusual junkman, put the mirrors down and closed the treasure chest silently and said: "Hatred in the heart and carelessness with life. We're all guilty of it, kids, we're all sinners in God's eyes. We all break his commandment . . . Thou shalt not kill. How good it is to know we have a Saviour."

With that the littlest lad in the crowd spoke up. "Marty, are those stories true?" he asked.

"Yes," the junkman replied, "they're true. And you never can tell. Maybe there's a killer in your mirror. Have you taken a good look lately?"

GOOD FAMILIES DON'T JUST HAPPEN

DRIVE THROUGH the Amish settlements of Pennsylvania and Ohio and you'll see more than the horses and buggies, the quaintly dressed men and women and the bearded elder eating a banana while he lingers in the village. You'll see, attached to the main farmhouse or standing nearby, a separate little house.

This is the "weaning house." The eldest son takes his bride to this little home until he secures his own farm. The grandparents retire to this temporary residence. It is the quaint, simple and effective method by which these stubborn individualists care for their social needs.

THIS IS the dramatic witness to one of the many problems which are accentuated by our shifting and urbanized civilization. Despite all of the challenges to it, the family is still a rugged institution. America's bright hope is its millions of good homes.

What the shrieking stories highlight is that break-ups and break-downs can create delinquencies. Horrible housing, overcrowded rooms, recreationless neighborhoods and slovenly surroundings can all assist in degrading the family. The same thing can happen in the environment of plenty when persons become so involved in the search for thin things or for status that they forget to respect themselves or each other.

When people forget their past or lose hope for a future they become desperate. This is at the basis of all delinquency, juvenile or adult. It is at the basis of the great sickness of our civilization.

OLDER PEOPLE CAN BECOME tyrants demanding a selfish right to domination which is loveless.

Middle-aged people can become frightened at the prospect of growing older and try desperately to pretend that they aren't what they know they are.

Youngsters can completely lose themselves in the present, tossing away the past and the future in one wild fling at the present.

A GOOD HOME requires respect, the freedom to become, that faith that gives the reason to be, and the hope expressed in great traditions. It isn't just a family in church together. It's a family worshiping together, thinking together, searching together, not for togetherness but for understanding, respectful individuality.

A good home doesn't just happen. It requires people of imagination. It's held together by a forgiveness that restores, a perspective that enables laughter at mistakes, a confidence that reaches through the brittle veneer of bright words. A good home has that goodness that comes from a marriage of reverence and responsibility.

RALPH A. LOEW

FIVE MAKE A FAMILY

Baby-Sitting

"I NEVER expected a nursery school at Melton Manor," Dan said as he came in the door. He lifted one of the four-year-old twins and danced her around. "Which one is this?"

"Wendy," Karen said. "This is Cindy." She patted the twin who sat on the bottom step. "I'm in charge."

"Boy . . . you certainly put that nursery-school training to use. What are you doing with all your earnings?" Dan laughed, put Wendy down, and picked up Cindy to give her a twirl in the air.

"Their father is coming for them," Karen said. "They're eating with us. We were on our way to the bathroom to wash. Come on, children." She took each by a hand and started up the steps.

"How come Karen has the twins?" Dan asked me as he came into the kitchen and gave me an I'm-home—feed-me kiss. "Aren't they the children of that couple that became church members in January? The Browns?"

I NODDED. "Uh huh. Remember Mrs. Brown was pregnant? This is the day. Their father knows about Karen's baby-sitting. She probably told him one Sunday when he brought the twins to nursery class.

"Anyway, Mrs. Brown went to the hospital today. Her mother, who's taking charge of the family, is not due till tonight. They needed Karen to fill in the few hours till the grandmother arrives."

"Where is Sue?" Dan asked. "I should think she'd be Karen's aide."

"Sue's at Buzzy's house and should be home soon. Wait till she sees what she's missed."

"Too bad Buzzy's not coming with Sue," Dan said. "Isn't Buzzy the one whose parents think their children ought not to be in school with Negro children?"

I SIGHED. "Yes. I only know Buzzy's mother from meeting her at social affairs. She once said she wished there was a good private school in this town. She doesn't like the associations her children are making in the public schools. Their church has no Negro members, either."

"I'm sure that church denomination isn't against accepting Negro members, but probably some members are against it," Dan said.

The front doorbell rang. Sue likes to announce her arrival. The door opened, slammed shut, a school bag thumped to the floor. "Mom, I'm home."

"Yes, dear. We heard you."

"Who's here?" Sue had seen the twins' coats lying on the hall bench. "Is Karen baby-sitting? Who is it?"

"Wendy and Cindy," I said as Sue came into the kitchen.

"Hi, Dad!" Sue shouted and took an apple from the fruit dish.

"Put that back! We're eating in five minutes."

"So early? It's only five-thirty. You told me I didn't have to be home till five-thirty."

"We're eating early because of the children. Their father is coming for them about seven."

"Who's she got?" Sue asked, forgetting

I had already answered. At her age they hear only a tenth of what you say.

"Your mother told you," Dan answered for me. "Karen is taking care of Wendy and Cindy Brown."

"The twins? Those utterly adorable bundles of beauty!"

DAN AND I grinned at one another. We'll soon have another Karen on our hands. That's the way Karen talked when she was in her "gushing" stage.

"Where are they?" Sue ran into the hall. "Karen!" she screeched.

"Upstairs," I told her.

Sue clattered up the steps, shouting all the way. "Karen, may I help? Karen, let me fix their hair or wash their hands or something. Hi, Wendy. Hi, Cindy. Karen . . ."

"Calm down, Sue," I heard Karen say severely. "You'll excite them. They know how to wash their hands. They're not babies." Then she relented. "Cindy, would you like Sue to smooth your hair and tie your ribbon? Then I can do your hair, Wendy."

"Tell them we're almost ready," I said to Dan. "And put encyclopedias on a couple of chairs."

I HEARD the four girls coming down the stairs. Wendy and Cindy were chattering and laughing. They feel at home with Karen because they see her each Sunday in nursery class.

Sue was still begging. "Karen, let me help Cindy at the table and you help Wendy? Please?"

"I can take care of both . . ." Karen started to refuse Sue. Then she saw those pleading dog-like eyes. "All right. I'll sit on the window side with Wendy. You and Cindy sit on the kitchen side. Maybe it's just as well to separate them."

"Where's Pete?" Dan asked. "Are we waiting for him?"

"He's not coming for dinner. His Scout troop is carrying on a project. They're at church with paper-bag suppers."

"Pete will kick himself for not being here tonight," Karen said.

"Why?" I asked.

"There's just a chance that Les Brown, the twins' uncle, will come with Mr. Brown to pick them up. Don't you remember . . . Les is the star of the high school basketball team and now he's tops in track. Pete thinks he's the most. If Les comes tonight and Pete isn't here . . ."

"Here, Cindy, we'll sit here. I'll lift you up. There!" Sue was practicing being maternal.

"You're not supposed to do everything for them!" Karen informed her. "At nursery school the director says we should not help them unless they need help."

SUE WAS stubbornly silent. She helped Cindy to perch on the books and pushed her chair under the table. Then she blazed out. "This isn't your old nursery school, Smarty! This is my house and this is my child!"

"Guess she told you off, Miss Nursery Teacher Karen," Dan laughed. "You take care of Wendy and leave Cindy to Sue. Shall we say our prayer?"

"Let's hold hands around the table," Karen suggested. "The twins like this. We do it at Sunday school. Give me your hand, Wendy."

We had to stretch to make it round the table. The twins' arms aren't very long. But they tossed their arms out eagerly and grabbed hands.

"Now we close our eyes," Karen said, showing the twins by example. "And we are quiet."

"Shush . . . shush . . ." Cindy whispered as Dan started our family prayer.

JARGON IN CHURCH BUILDING

When people with a common interest talk with one another about it, they often use jargon. People talking about the same thing over and over soon take shortcuts. "Ad men" of Madison Avenue concoct "words" like "cost-wise." Physicians have a language which baffles the ordinary fellow who's looking for a remedy for his cold. Today the special language of the psychologist finds its way into newspapers, magazines, and the TV tube. All this is what we call jargon.

It's usually when the second stringers do most of the talking that talk becomes jargon. They pick up phrases which original thinkers created and use them until they become monotonously dull. Jargon results from failure to think.

There's much jargon in present-day practice in church architecture. Some features are repeated in hundreds of modern churches with no fresh thinking behind them.

One of these is the "shelf-altar." Against the rear wall of the sanctuary or chancel a long plain wooden shelf protrudes. Without any visible means of support, this shelf, often loaded with cross, candlesticks, vases, missal stand, offering plates, and from time-to-time communion vessels, is meant to symbolize *the table of the Lord.*

No doubt there is a modern "airiness" or lightness about the shelf, but as a symbol of Christ with functional purposes (and isn't that the reason for an altar?) the shelf looks like an after-thought.

The cross in the church is not intended to be the focus of interest. Our churches are built for functional purposes—people sit, kneel, and stand. Pastors preach, baptize, and give Holy Communion. But churches are also built as symbols. And every church endeavors, by its architecture, to create a focal point, or center of interest.

In churches of the Reformed tradition the central pulpit is usually that focal point, although in many of these churches it has become the fashion to follow the pattern of the liturgical churches (Lutheran, Anglican, Orthodox, and Roman) where the altar is central. And it should be the altar, which by its size, design, and placement emphasizes the desired symbolism that Christ is central. Where the altar looks like something which has been added afterward, that symbolism is defeated.

The growing use of large crosses, often suspended or fastened to the wall above the altar, also tends to minimize the altar. There was a time when churches usually pierced the altar wall with a stained-glass window. With the growing realization that worshipers tend to be distracted by the glowing light from colored windows, and so lose sight of the action at the altar, more churches were built with large bare spaces over the altar. Sometimes this space was filled with a reredos (the fancy, wood-carved screen, usually filled with gothic arches and statues) or the dossal curtain.

But in the modern buildings now dotting the landscape, this space has found no more imaginative treatment than large (10 to 15 feet in length) crosses which look like airplane propellers, crossed curtain rods, or anything but what originally crowned Calvary's hill.

IT SHOULD BE BORNE in mind that when first used in the churches, the cross was fixed to a pole which was borne into the church before the service and set up behind the altar. Its purpose was to help the minister in his devotion as he conducted the service.

To place a large cross over the altar may help the entire congregation. Personally I doubt it. With the weird treatment of the cross concocted by architects, draftsmen, seldom "its radiance streaming, adds more luster to the day." But more than that, the large cross tends to minimize the horizontal line of the altar. The thrust of the building is upward, tall candlesticks add to the illusion, and the altar becomes a footstool.

A final objection results from the growing tendency to place the choir and organ in the rear balcony. There was a time when the churches, following the pattern in Europe, were all built with rear-gallery choir lofts. Toward the end of the 19th century it became the custom to imitate the Anglican custom of placing choirs in the chancel, betwen altar and people. This in turn was an imitation of the practice of monastery chapels where the monks of the community sang the daily hours of prayer "in choir."

The tendency to get away from this custom is a reaction against the frequent "exhibitionism" of some parish choirs. In the hope that a choir in the back of the church would do more for congregational singing, many building committees jumped on the bandwagon and favored this location for the choir.

UNDOUBTEDLY there is much to be said for this arrangement. But it must be said that the location of the choir is still one of the difficult problems facing building committees. One important argument for retaining chancel choirs lies in the fact that when the choir is placed on the rear gallery all of the actions in the liturgy will devolve upon one individual, the minister. The acolytes may play a minor role, to be sure, but when our worship involves not only hearing, but seeing, much of the richness of the liturgical action is lost when one person seems to be doing everything.

This in itself is not a reason to decide for or against chancel choirs. Rather it means that building committees do more thinking. The pastor is also involved. It will not do for him to say, as I once heard one cleric say, "Whatever they (the building committee) want is all right with me."

Nor will we solve problems by looking down the road or into the next town and say: "We want a church like the one St. Originus has." And, while we're at it, let's not allow the sort of sloppy planning which pokes through a sheaf of blueprints or colored slides and says "Give us that."

IF WE ARE content to do no more than this, we are guilty of jargon, and the landscape is dotted with variations on a theme.

What a congregation ought to do, it seems to me, is to think about the purpose of a church, not only as to function but as to symbolism. If we have a choir we must consider the role of a choir in worship. With the cross used so much that it has become commonplace, dare we contribute to such carelessness? Perhaps a crucifix might shock our people into realizing the meaning of the cross. And, above all, let the altar look like an altar.

The times call for exciting building. building which expresses a vital faith. This is not the time for jargon.

—EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Lone child

QUESTION: Janet, five, is our only child. Medical authorities warn that we cannot have another. I have heard people talk of the disadvantages of being an only child—are they really so great? It seems to me that some lone youngsters learn more and faster because they receive more time and guidance from their parents than some other children. I am making effort to help her avoid becoming selfish or egotistical. What other dangers are there?

REPLY: The disadvantages of being an only child have been exaggerated—especially by persons who have not bothered to get the facts. There are some disadvantages but there are also advantages. The atmosphere of a Christian home, and the normal mingling with relatives, neighbors, and other children in church do a great deal to overcome any hindrances. Every child, of course, needs the education he gets from mingling, playing, contending, and planning with other children on a rather broad scale. If your daughter is not getting that opportunity, you can largely compensate for it by some intelligent planning. Invite, or have her invite, other youngsters to your home, and have her go to other homes—arrange it with parents. When she starts to school she will get a variety of experiences with other youngsters which will aid her development.

Take an active interest in a variety of projects outside your home, and thus avoid giving your daughter an excessive concentration of your own emotions. Others than lone children are sometimes the victims of such an influence. It can give youngsters a false impression of the world, and it can interfere with their proper development of independence. The example of your doing things in the church, other agencies, and the community will prompt her to adopt similar interests and activities as she advances in age. In all encouragement of independence one should keep before children both the example and the precept of the golden rule.

Sudden misbehavior

QUESTION: Russel is five. Until a few months ago he was fairly good-humored. But he has come to feel that he has right-of-way on just about everything. He strikes or kicks anyone who gets into the way of what he is doing. He even goes after a person when there seems to be no provocation. We don't understand this and are wondering what to do.

REPLY: This issue is probably more complicated than it may seem, and no off-hand reply can be given. Russell's actions may be due to any of a number of things. He may have some physical disorder. A medical check-up is the first necessity. Or it could be that there is too much regimentation and interference with what he is doing.

Or the boy may be carrying a grudge because of fancied neglect or unfairness, or because he *is* being neglected, or he may be jealous of a brother or sister. A careful study of Russell's total situation is in order. In all things a good Christian example on the part of parents will prove helpful.

BOOKS

THE REFUGEE PROBLEM

The High Tower of Refuge. By Edgar H. S. Chandler. Praeger. 264 pages. $6.75.

This book, published during Refugee Year, highlights the plight of refugees throughout the world and documents the efforts put forth by the Refugee Service of the World Council of Churches to meet a staggering challenge of our time.

The statistics alone are impressive: 40 million refugees are today living in conditions unworthy of mid-twentieth century progress. It appears again that the thrust of science to chart the unknown and to improve the known is far more spectacular than the slow, plodding pace of mankind to advance morally. The needs depicted in this book, felt through the hearts of homeless and helpless men, women and children, cry out for remedy to people of compassion everywhere. They are a sharp-edged prod to the best minds and the most sensitive hearts among us, both in public and in private, to get at the root troubles of this curse.

Dr. Edgar H. S. Chandler, Director of Refugee Service, writes a personal story with imagination and feeling, and with enough background material to give it a solid base. He lets the refugee appear as a person, caught as he is in a vice of circumstances that bring out the best and the worst in him. How often the best appears is part of the appeal of this book.

As one who knows Dr. Chandler from personal experience, notably when we shared the trip into Hungary on Nov. 2, 1956, hours before the Russians mercilessly put down the revolution, it is revealing to read about the problems he and his colleagues in Geneva face day by day and year after year. The World Council of Churches, combining the efforts of many churches in this work, and augmented by the services of the Lutheran World Federation and other voluntary agencies, has done great work aiding refugees not only in Europe but in the Middle East and in the Far East. Such geography stretches the horizons and enlarges the heart. The danger of covering too much with too little is relieved by personal, first-hand accounts, notably "Flight to Freedom," which reads like first-class fiction, only more so.

This book witnesses to the church's concern for the unfortunates. It reveals how much is done with the help of the United Nations and various government agencies. It tells, also, how very much the UN and governments need the church's emphasis on the individual as a person and not as a statistic.

THEODORE A. HARTIG

Allen Park, Mich.

MEN OF THE REFORMATION

The World and Men Around Luther. By Walter G. Tillmanns. Augsburg. 384 pages. $5.95.

This volume is another contribution to the ever-growing literature on Luther and the Reformation of the sixteenth century. The author, a native of Germany, is chairman of the modern language department of Wartburg College.

The book divides into two main sections. In Part I the author presents a kaleidoscopic view of Luther's world from the spiritual and political point of view. Part II deals with Luther and his contemporaries both friends and enemies, including also a discussion of the Swiss Reformers and of the leaders of the so-called radical wing of the Reformation. The reader will find much material not accessible in other books.

The reviewer must add a few critical remarks. As far as we know, Luther was not the oldest son of the family, as maintained by the author. In fact, he had an older brother. The fact that Calvin lived for some time on the income from a curacy of a Catholic church does not mean, as the author maintains, that he was ordained into the Catholic priesthood. There is no proof that Calvin was ever ordained to the Christian ministry. Although Menno Simons, as

he says of himself, was for a time under the influence of the teachings of Luther, he never was a "Lutheran pastor" as Dr. Tillmanns says.

The volume will be quite useful for obtaining a comprehensive view of the leading men of the age of the Reformation.

Waterloo, Ontario OTTO W. HEICK

THE AMES STORY

Beyond Theology (The Autobiography of Edward Scribner Ames). Edited by Van Meter Ames. University of Chicago Press. 223 pages. $5.

The manuscript was prepared by the senior Dr. Ames during five years following his retirement as head of the department of philosophy of the University of Chicago in 1935. Preparation was completed by his son. Publication was scheduled only after the senior Dr. Ames' death in 1958.

There is much here that will delight every reader. Here is the story of the son of a humble Disciple of Christ manse, who received the first Ph.D. of the University of Chicago in 1895. After becoming a member of the faculty he offered the first university course in the psychology of religion in 1905.

There are amazing insights running all through the book: The author's deep affection for and appreciation of his father and his mother; the determinative influence of his Christian home, the family prayers, his happy church life; his informal entrance into the ministry; his drift into philosophy.

Here, too, is a fine study of parish pastoral work at the Disciples of Christ mission which grew into a strong congregation next door to the university. Beyond this was the social concern expressing itself in one way through the congregation's "Chicago Fund" with support to as high as forty agencies for social betterment.

Yet there runs through the book a quality that is exceedingly baffling to this reviewer. *Beyond Theology* never gets beyond theology into anything but the strangest kind of semantics that I have ever encountered. Dr. Ames' failure to distinguish be-

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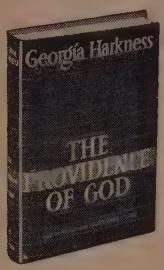
The Providence Of God



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tween doctrine and dogma, authoritarianism and theology, is something that I find hard to forgive in one trained in the precise thinking of the field of philosophy. I find it difficult not to resent philosophers who play around with the dualism that this is a universe which supports the positivism of love and law (truth, reason) in one tiny fragment of itself and the negativism of lovelessness, irrationality and oblivion in the larger totality of it.

I leave this book with the feeling that there is much of Dr. Ames that just does not come through. CHARLES LESLIE VENABLE

Harrisburg, Pa.

HOMES FOR OLD AGE

Where Somebody Cares. By Mother M. Bernadette de Lourdes. Putnam. 252 pages. $5

Mother Bernadette tells how a group of consecrated, skilled women, encouraged by their church, conduct a home for older people. Older people, and those interested in them, who are considering living in a home will profit by reading this book. Every administrator of such a facility should study it and consider using it for staff training. Any group thinking of establishing a home for aged must consult this book.

The section on "spiritual service" is surprisingly short, two pages, although there are numerous references to spiritual life and care throughout the book.

Philadelphia FRANCIS A. SHEARER

E & R VIEWPOINT

The Faith We Proclaim. By Elmer J. F. Arndt. Christian Education Press. 135 pages. $2.50.

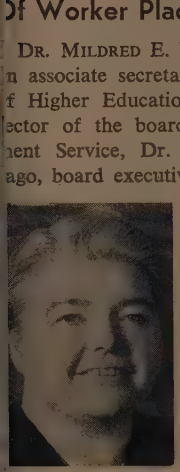
Dr. Arndt, in consultation with an official appointed committee, sets forth the "doctrinal viewpoint generally prevailing in the Evangelical and Reformed Church." The place of the Bible in the church, the faith in the Father, Son, and Holy Spirit, the doctrine of the church and of the sacraments are briefly described.

BOOKS reviewed in these pages may be ordered from the United Lutheran Publication House, 2900 Queen Lane, Philadelphia 29, Pa., or from any one of the ten ULPH branch stores.

JLCA . . .

Dr. Winston Named Director Of Worker Placement Service

Dr. Mildred E. Winston of New York, n associate secretary of the ULCA Board f Higher Education, has been named di- ector of the board's Lay Workers Place- ent Service, Dr. Robert Mortvedt, Chi- ago, board executive secretary, announced.



Dr. Winston

Dr. Winston succeeds Miss Helen Evans, who resigned to join the staff of the ULCA's Board of Foreign Missions. In addition to her new duties, Dr. Winston will continue as the director of the board's Summer Service Program which places young students in congregations and church-related hospitals, chools and homes on temporary assign- ent.

An associate secretary of the board since 928, Dr. Winston is a graduate of Susque- anna University and holds a master of arts egree from New York University. She also as an honorary degree of doctor of litera- ture from Carthage College and a degree of doctor of humane letters from Gettysburg College.

"Her long experience in the area of church vocations and her very wide acquaintance with the church," Dr. Mortvedt said, "cause her to be unusually well-qualified to develop this important aspect of the work of the Board of Higher Education."

The primary purpose of the Lay Workers Placement Service is to supply the ULCA boards, agencies, auxiliaries and congregations with qualified laymen to help carry on the work of the church. The placement service was started in 1958.

Suomi College Calls Jalkanen

The Rev. Ralph Jalkanen, pastor of ethany Church, Ashtabula, Ohio, has ac- epted a call as ninth president of Suomi ollege, Hancock, Michigan. Pastor Jalkanen as served parishes for 17 years, including lew York Mills, Minn., and Chicago urches as well as Ashtabula.

He is a Suomi graduate, received his A.B. t Elmhurst College, Illinois, and an M.A. rom Roosevelt University, Chicago. He has een a Suomi Synod representative on the oint Commission on Lutheran Unity. Suomi ollege is a two-year school with an erol- ent of about 180 students.

Advertising for Congregations

A new advertising program for use by ULCA congregations has been prepared by the Department of Press, Radio and Television. Dr. Charles C. Hushaw, executive director, said a new series of 18 newspaper advertising mats is being made available without charge to all the 4,600 congregations in the U.S., Canada and the Caribbean.

The general theme of the series is "Lutherans Believe." The illustrated ads were prepared in co-operation with the Rev. Richard L. Peterman, stewardship secretary of the Illinois Synod. They are two columns wide and six inches deep.

Congregations are being urged to run the series of ads individually in local daily or weekly newspapers, or in co-operation with other Lutheran churches in their community. Previously, PRT had distributed more than 30,000 mats of two earlier advertising series.

Investing Fund Pays Dividend

A quarterly dividend of 12½ cents has been paid to shareholders in the Common Investing Fund of the United Lutheran Church in America, Inc.

Directors of the church-operated investing fund at the quarterly board meeting authorized payment of a total of $63,268 to holders of 506,145 shares.

Net asset value of the church fund, as of

March 31, was $13.92 a share. The original issue, on Jan. 1, 1954, was at $10 a share.

Shares in the Fund, now in excess of $7,112,121, are held by the ULCA, its boards, agencies, auxiliaries, synods, affiliated institutions of the church and congregations.

Edmund F. Wagner, New York banker, was re-elected as president of the CIF by the board of directors. Mr. Wagner is treasurer of the church.

Other officers re-elected include Walter W. Ross, New York, vice president; Charles J. Gable, Philadelphia, treasurer; Carl A. Warden, New York, secretary and comptroller, and Dr. George F. Harkins, New York, assistant treasurer and secretary.

Divided, Yet Cohesive

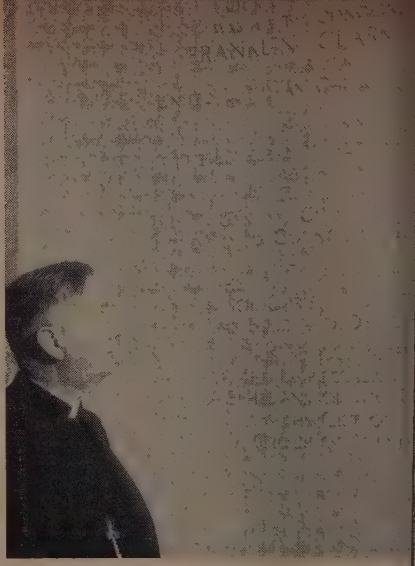
ONE OF THE paradoxes of the Lutheran Church is that it is "pitifully divided and yet magnificently cohesive," said Dr. Franklin Clark Fry at the opening of the Central Conference of the Augustana Church, in Rockford, Illinois.

The Lutheran church also is the only Protestant church that confronts exile churches in one part of the world and home churches in another, the ULCA president said. He pointed out that those who are "living under the heel of a Communist oppressor are not men of lesser faith or lesser devotion." He cited the many Christians exercising their faith and pastors fulfilling their ministries at great hazard to their lives. They are still there out of, "conviction or accident and not at all out of treason."

Belief Shapes Church Buildings

UNLESS CHURCH BUILDERS take "liturgical meaning and doctrinal significance into account," construction will result "in ecclesiastically improper design," according to the Rev. Edward S. Frey, director of the ULC Department of Church Architecture.

He told the 1960 joint national Conference on Church Architecture, in Minneapolis, that "what we believe about God and about man under God and about God's mighty act in his Son . . . are the beliefs



Dr. Franklin Clark Fry views monumental marble wall panel erected as a tribute to him in main lobby of new Interchurch Center, New York. Members of the United Lutheran Church's Executive Board took part in dedication ceremony

that must motivate our planning and shape our buildings."

"It is no accident," he said, "that the great majority of our church and parish house buildings are problems in that they are inadequate to express the purposes or to implement the task of enlightened congregations."

This is because the builders "thought more about the building than the reason for building it," Pastor Frey asserted.

Sittler to Be NCC Chaplain

DR. JOSEPH SITTLER, professor of systematic theology at the University of Chicago, has been named chaplain for the 196 general assembly of the National Council of the Churches of Christ to be held in San Francisco in December.

The United Lutheran clergyman will conduct morning devotions during the council week-long assembly Dec. 4 to 9.

Six Counties Approve Race Betting, Eight Vote It Down

PHILADELPHIA—Parimutuel harness racing was approved in six counties of Pennsylvania at the primary election April 26. But in eight other counties where referenda were held, voters declared against permitting the operation of tracks with legal gambling.

In all the 14 counties, organized opposition to racing had been led by church people, particularly the Protestant councils of churches and ministerial associations. The mixed results were apparently due to local factors.

As expected, the horse betting proposal was overwhelmingly indorsed in Philadelphia, where the dominant Democratic political organization favored the question.

But in neighboring Delaware County, the question won by some 2,000 votes in spite of attempts to beat it by both the religious groups and the strong Republican organization.

Also voting in favor of legalized wagering were Bucks and Chester counties, both in the southeastern Pennsylvania area; Luzerne County, of which Wilkes-Barre is the county seat, and Northumberland County, with Sunbury the principal city.

Rejecting the proposal were Allegheny County, which includes metropolitan Pittsburgh; Erie, Fayette, Westmoreland and Crawford counties in western Pennsylvania; and Berks, Lehigh and Monroe counties in the east.

Opposition in Allegheny had won the support not only of Protestant churches and councils, but also Roman Catholic bishops and Jewish leaders. With a sympathetic press, these combined elements turned down the racing bill by some 70,000 votes.

The Allentown Council of Churches led a strong movement in Lehigh County against establishment of a harness track. Allentown and Bethlehem newspapers gave editorial support to the church people. Racing supporters tried a last-minute appeal by mail, circulating an "interview" in which FBI Chief J. Edgar Hoover was quoted as favoring racing. But the local FBI office said no one was authorized to use Mr. Hoover's remarks out of context, and the attempt failed.

Results of the referendum throughout the state gave promise that the new Pennsylvania Harness Racing Commission will have a knotty problem immediately. Under the law, the commission can license only four tracks at this time.

Six counties are now eligible for tracks, but four of them are bunched in the southeast corner of the state. It appeared likely that two or even three tracks might be licensed in the Philadelphia area and one in either or both Luzerne and Northumberland.

Defeat of the question in Allegheny and nearby western counties upset the obvious intent of the legislature that racing tracks would be set up on a regional basis.

The Rev. George I. Evans, Jr., executive secretary of the Pennsylvania Council of Churches, said the county elections were a "travesty." A state-wide referendum would have been much fairer, he said. Under the present law counties which have decided cannot vote again on the question.

Men Organizing to Support Muhlenberg Medical Center

By HENRY W. SNYDER, JR.

ALLENTOWN—Another supporting organization for the Muhlenberg Medical Center, to be known as the "Men of Muhlenberg Medical Center," will be organized May 20 at the Lehigh Valley Dairy Auditorium in Allentown. An initial planning meeting April 21 was attended by more than 100

Continued on page 42

"Bible Storyland" Project Opposed by Church Groups

By LOUIS F. MERTZ

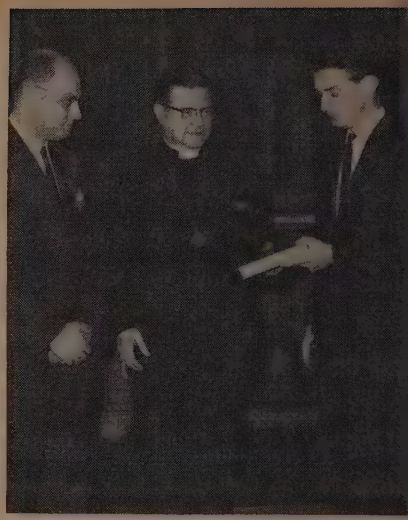
LOS ANGELES — Organized opposition among church people of Southern California is developing against the proposed $15,000,000 Bible Storyland at Cucamonga, an amusement park venture.

About 60 ministers of the Ontario area voted a strong protest. Spokesmen particularly voiced objections to such proposed attractions as "Rides to Heaven" and "Trips to Dante's Inferno." The project, being promoted by Jack Haley and Nath Winecoff, was characterized as something which would bring history and teachings of the Bible down to the level of "Snow White and the Seven Dwarfs," and other fairy stories.

Among groups active in opposition is the Women's Bible Study class at Hill Avenue Grace Lutheran Church, Pasadena. Through letters and personal canvassing the members are urging Christians of the area to send protests to the San Bernardino County Board of Supervisors. The board, it was explained, could withhold the zoning variance necessary to permit construction.

Camp Acquires Home for Manager

CAMP YOLIJWA DAY was observed April 23 at the Oak Glen camp site. Campers, parents and friends assembled for a day o fellowship and inspiration.



Bishop James A. Pike, California Episcopa Diocese, receives gift of Lutheran Service Boo and Hymnal from students Carl Roessler an Robert Freistedt, at Pacific Theological Seminar

Pastor Quentin P. Garman, of the cam board, announced the purchase of 5½ acre adjoining the camp site, with buildings t house the resident manager and family.

June 17-19 will be "Men of the Church retreat time at Yolijwa. A choir camp wi be conducted Aug. 14-20 for boys and girl of the fifth, sixth and seventh grades.

HAPPY HOUR CLUB of St. Ma thew's Church, North Holly wood, recently celebrated th fourth anniversary of this grou for senior citizens of the Sa Fernando Valley. First to shar the birthday cake was Pastc John G. Simmons (*left i photo*). Shown with him ar Mrs. Mabelle Thornton, Mr Ella McKinsey, and A. F Hawkinson, club presiden Varied programs are enjoyed a the club's monthly meeting

Dr. Fry Meets with Pastors

DR. FRANKLIN CLARK FRY was guest of the Lutheran pastors of Southern California on Monday, April 18, following his Easter sermon in Hollywood Bowl. He spoke at length about the merger to culminate in the Lutheran Church in America. The meeting was in Holy Trinity Church, Inglewood.

DR. OSCAR BENSON, former president of the Augustana Church, spoke at the spring banquet of the Southern Conference United Lutheran Church Men, held in Trinity Church, Pasadena.

ST. MATTHEW'S CHURCH, San Francisco, celebrated its 65th anniversary in February. The church has had only two pastors, the Rev. Herman Gehrcke for the first 41 years, and the Rev. Herman Lucas, for 24 years.

SISTER GRACE BOEHLING accepted a call to be parish deaconess and director of parish education at Messiah Church, Redwood City.

FIRST CHURCH, Glendale, added 67 children and adults to its congregation at a baptismal service on Palm Sunday afternoon. On Easter Sunday, 45 more members were received. The baptisms were performed by Pastor Karl E. Kniseley and his father, Dr. John B. Kniseley, associate pastor.

IOWA

Dr. Jensen Will Preach Synod Convention Sermon

By ALFRED J. BEIL

DES MOINES—Dr. Alfred Jensen, president of the American Evangelical Lutheran Church, has accepted the invitation to preach the convention sermon at the 106th Iowa Synod convention to be held at First Lutheran Church, Cedar Rapids, May 22-25.

DR. JENSEN

Dr. Jensen has headed the 24,000-member denomination of Danish background since 1936. Principal strength of the church is in Iowa, Michigan, Nebraska and Minnesota.

Dr. Jensen served a year as secretary in 1935, just before being elected president.

He was honored by Carthage College in 1952 with a doctor of divinity degree in the field of inter-Lutheran relationships.

Photo was taken during baptismal service at First Church, Glendale, on Palm Sunday afternoon

IOWA . . .

Camp Construction to Start

A DINING HALL costing $84,000 is a part of the first phase of a $200,000 camp development program at East Okoboji Lake, Spirit Lake, Iowa. The 133-acre camp site was purchased by the synod in 1957.

This first phase of construction, to accommodate 100 campers, is to be completed by June 1962. It is estimated that the merged church will have 2,400 youth of camp age by 1963.

INCREASED USE is being made of the audio visual aids available to the congregations, Mrs. Alfred J. Beil, film librarian, reports.

"When the library was first established in 1956, only 23 films were available and these were loaned to the congregations 34 times during the year," she said. "Four years later, at the end of 1959, there were 94 films in the library and they were mailed out 234 times that year. This means that the library grew fourfold in size and sevenfold in circulation in four years. A number of new films have been added to the library since the first of this year and the circulation has increased 50 per cent over the same period last year."

MINNESOTA

New Richfield Church Has Huge Window Portraying Christ

By PAUL LUTHER WETZLER

MINNEAPOLIS—The new building of Richfield Lutheran Church on Nicollet Ave. at 60th St. was dedicated April 3. The Rev. George Lundquist, president of the Northwest Synod, preached. Dr. H. T. Rasmussen, the pastor, conducted the service.

Built at a cost exceeding $750,000, the new church has a nave that provides seating for 650. An assembly hall on the same level seats 500 for meetings. An educational wing is planned later. Meanwhile other rooms are being used for the Sunday school work.

A feature unique in Twin Cities churches is the art glass window facing Nicollet Ave. (*see photo*). This window, 35 feet high, depicts Christ saying "Come Unto Me." It is made of inch-thick slabs of colored glass set in concrete.

Richfield Church was organized in 1915, and was located at Wentworth and 58th St. since 1925. It has 1,595 adult members and 1,075 children.

Immense art glass window of new Richfield Church depicts Christ saying "Come unto me."

lew ULCA congregation on Indiana University campus is shown at organization service April 3

St. Thomas' Church Organized on Campus at Bloomington

INDIANAPOLIS — St. Thomas' Lutheran Church, which began services last December in the Indiana Memorial Union building at Bloomington, was organized April 3 with a charter resident membership of 64.

Dr. Walter M. Wick, president of the Indiana Synod, and the Rev. Merle G. Franke, English Missions secretary for the Board of American Missions, preached at morning and afternoon services. The Rev. William A. Rowen is mission developer.

About half the members are graduate students and faculty members of Indiana University. The congregation also includes students of National Lutheran Council congregations, received into student membership.

MINNESOTA . . .

Rochester Congregation Organized

UNITED LUTHERAN CHURCH now has an organized congregation in Rochester, Minn. Organization day was April 10, with 83 charter confirmed members, 148 baptized members. Speakers were Northwest Synod President George L. Lundquist and Home Mission Director D. H. Shelhart. The mission developer is Richard M. Flaa.

ST. MARK'S CHURCH, Minneapolis, plans two dedication services, May 22 and 29, for its new $225,000 church. The Rev. V. W. Williams is pastor.

TWENTY-FOUR young men are graduating from Northwestern Seminary on May 13 at Reformation Church, St. Paul. Prof. James K. Scherer, dean of Chicago Seminary, will give the commencement address. The Rev. Harold N. Stoffel preached the baccalaureate sermon May 8 at Richfield Church, Minneapolis.

ST. JOHN'S CHURCH, Mound, is debt free. A special mortgage-burning service was held March 27. When sufficient funds are at hand, construction of a new church will begin, says Pastor Robert Herhold.

CONSECRATION of the grounds of the proposed Martin Luther Manor, home for the aging, was held April 24 with pastors of Central Conference churches participating. Mayors of Minneapolis and Bloomington Village spoke. Dr. Paul Luther Wetzler, president of the board, presided. Groundbreaking is set for late in June.

CONSTRUCTION of the second Lutheran high school in Minnesota will begin this fall in Roseville. Twelve of the 26 Missouri Synod churches in the St. Paul area are cooperating. The school is completing its first year class of 26 in Bethlehem Church, St. Paul. Next fall another class will be added.

MT. CARMEL CHURCH formally took leave of its old church building on April 3. The building will be razed to make room for a new $225,000 education building. The congregation built a new church in 1954.

NEW JERSEY

Illustrated Story of Synod To Be Issued at Convention

TRENTON—"Promise in Fulfilment" is the title of a 32-page story of the New Jersey Synod's first decade. The illustrated book will be distributed at the tenth anniversary convention of the synod in Ocean City, May 23-26. Copies will also be provided for delegates to the ULC convention in Atlantic City in October and may be purchased in quantity for distribution to congregations of the synod.

The publication was prepared by a special committee headed by Dr. Albert P. Stauderman. Text of the book is by the Rev. Alvin S. Rudisill, photos and layouts by the Rev. Alford J. Naus and the Rev. Ralph I. Shockey, art work by Walter Knaus. Secretary of the committee was the Rev. Frederick C. Boos.

Workshops for Vacation Teachers

VACATION CHURCH SCHOOL WORKSHOPS were held at St. Paul's Church, Edison Township, April 30; Ascension Church, Haddon Heights, May 2; Redeemer Church, Maywood, May 7; and Grace Church, Somers Point, May 9. The conference committees on parish education planned the sessions.

THE EASTER COLLECTION at the offices of the synod in Trenton was pretty good—for a sneak thief, that is. Office secretaries returned to their jobs on Easter Monday to find their desks rifled, a petty cash fund of $178 missing. Treasurer H. Torrey Walker said the loss was covered by insurance.

DR. DONALD C. HEFT, secretary of synod since its organization in 1950 and pastor of St. Mark's Church, Oaklyn, underwent emergency surgery on April 9 and is reported to be making a satisfactory recovery. An earlier "exploratory" operation had failed to turn up the cause of Dr. Heft's illness and he was preparing to return to parish activity when he was again stricken.

Hospital Chapel Dedicated

"HEALING OF THE SOUL is a vital part of the service rendered by the Clara Maass Memorial Hospital," said the Rev. Walter Reuning, vice president of the Atlantic District, Lutheran Church—Missouri Synod, at the dedication of the chapel at the hospital in Belleville, N. J., March 15.

Taking part in the service were the Rev. Howard Schoenfeldt, of Grace Church, Livingston, and the Rev. John Weber, of St. Matthew's Church, Newark, chairman of the hospital chaplaincy committee. Also sharing in the project and festivities were Dr. Thorsten A. Gustafson, president of the New York Conference, Augustana Church; Dr. Arthur Herbert, of Holy Trinity Church, East Orange, and the Rev. George R. Kroon, of First Church, Arlington, chaplain coordinator at the hospital.

Clara Maass Memorial Hospital is an independent institution with strong ties with Lutheran churches in New Jersey. It moved from downtown Newark to the present site three years ago. The school of nursing is affiliated with Upsala College.

NEW YORK

LWA Institutes Planned In Six Regions of Synod

ALBANY, N. Y. — Six special Lutheran World Action Institutes have been planned for this month in areas of the New York and New England Synod.

The Rev. Rollin G. Shaffer, assistant director of LWA, will make a visual and oral presentation at each. The purpose is to make laymen aware of the importance and the challenge of Lutheran World Action projects in 83 countries.

The schedule: May 16, St. Paul's Church, Red Hook; May 17, First Church, Albany; May 18, St. Mark's Church, Canajoharie; May 19, Reformation Church, Rochester; May 20, Christ Church, Buffalo; May 21, St. John's Church, Middletown. Each meeting will begin at 8 P.M.

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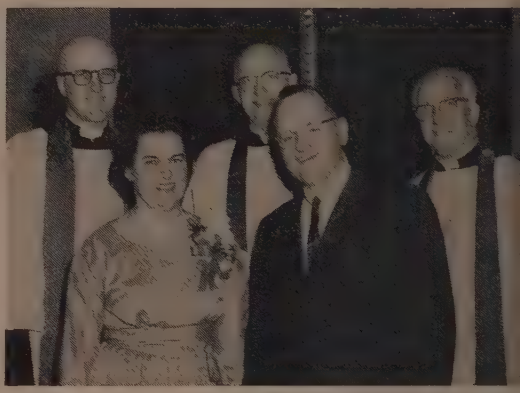
Ethiopia Radio Engineer Commissioned for Church Service

NEW YORK — Mr. and Mrs. Erich Kraemer were commissioned for lay mission service in Africa at Ascension Church, Franklin Square, Long Island, on April 3.

Mr. Kraemer will serve as chief engineer of the Lutheran World Federation's radio station to be built in Ethiopia. Mrs. Kraemer will serve as a registered nurse. Mr. Kraemer was a past council member, church school superintendent and youth advisor in Ascension Church. Mrs. Kraemer before marriage was an active member of Trinity Lutheran Church at Hicksville.



Mr. and Mrs. Kraemer with (from left) NLC's Oscar Rolander BFM Executive Secretary Earl Erb and Pastor Albert Keyser

Taking part in the commissioning service were the Rev. Oscar R. Rolander, secretary of the department of World Missions Cooperation in the National Lutheran Council's division of Lutheran World Federation Affairs; Dr. Earl Erb, executive secretary of the ULC Board of Foreign Missions, and the Rev. Albert T. Keyser, pastor of Ascension.

Merger Voted by Liverpool And Salina Congregations

BINGHAMTON—The congregations of Christ Church, Salina, and St. Paul's Church, Liverpool, voted in separate meetings on March 20 to combine. Pastor R. E. Doxey of Salina and Pastor W. R. Kopp of Liverpool will both serve the merged congregation in the Liverpool church, according to the agreement which becomes valid when approved by the New York State Supreme Court. Confirmed membership is about 800.

Pastor Doxey will continue to serve St. Mark's Church, at Cold Springs, for the balance of the year.

PA.: LEHIGH VALLEY . . .

Continued from page 35

men. Contributions to the new group will b used to provide hospital care for those wh cannot afford it. Irvin Lengel, of Neffs, i spearheading the organization. The me hope to equal the membership of the Med cal Center Women's Auxiliary, which no numbers more than 11,000 persons.

"Blue Law" Arrests Cease

THE "BLUE LAW" controversy in the L high Valley area has been fairly "quie for several weeks. The Allentown Citize Committee for the Observance of Sunda has discontinued its "citizens' arrests" b cause of a backlog of more than 50 viol tions which are now being processed aldermen's offices.

Seventy-five cases of "appeals" again convictions, some going back to 1958, we dismissed by Lehigh County Judge James Henninger on April 12. Violators we forced to pay the required fines when t State Superior Court, in several test cas upheld the constitutionality of the "bl law."

Service Televised Within Church

ST. STEPHEN'S CHURCH, Bethlehem, tele-
sed its Palm Sunday service, for the sec-
nd successive year, on a closed circuit, en-
bling overflow crowds in the Sunday school
oom to "view" the rite of confirmation,
nd reception of new members.

CHURCH PEOPLE attending three-hour
ood Friday services in Easton didn't have
worry about expired parking meters. All
olations were overlooked between noon
nd 3:30 P.M. April 15, by order of Mayor
eorge Smith.

Worship, Music and Arts Society Meets June 8-10

ALLENTOWN, PA.—The Lutheran Society
r Worship, Music and the Arts will hold
third annual conference at Muhlenberg
ollege June 8-10. Principal speaker will
the Rev. Richard H. Luecke, of Prince-
n, New Jersey.

One afternoon will be spent in a tour of
storical and artistic points of interest in
e Bethlehem-Allentown area. Lectures on
rly Lutheran and Moravian history will
given by Dr. Theodore Tappert of Phila-
lphia and Dr. John Weinlich of Allen-
wn. The Moravians will share in the
hedule at another point when Dr. Ifor
nes conducts his famed Bethlehem Bach
oir in the opening concert.

Three dramatic performances are planned.
n Thursday evening, the Lutheran Founda-
on for Religious Drama will present
harles Williams' "House by the Stable,"
d "Grab and Grace." On Friday evening
e Muhlenberg Christian Association will
ve Samuel Beckett's "Waiting for Godot."

One item on this year's program, a panel
the writing of hymns, grew out of a
mpetition sponsored in the past year by
e society's Commission on Hymnology,
foster the writing of contemporary hymns.
nce the results revealed a striking lack of
eativity in this field of writing, it was de-
ded to hold a discussion which may serve
encourage thinking and writing of hymns.

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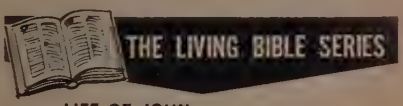

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PA.: PITTSBURGH

Plane Pilot Commissioned For Liberia Mission Work

By LUTHER E. FACKLER

PITTSBURGH—Eston Wilkins, an airplane pilot and mechanic for the Rust Engineering Company of Pittsburgh will now become a pilot-mechanic in Liberia to serve under the Board of Foreign Missions. Early in May Eston and his wife, Marjorie, were commissioned at special services in their home church, North Zion, Pittsburgh.

Participating in the service were Dr. Herman L. Gilbert, Board of Foreign Missions; Dr. G. L. Himmelman, president of the synod, and the Rev. Ralph Erickson. Eston was received into church membership in 1954. Since then he has striven to serve in every area of parish life. When the appeal was sent out by the Board of Foreign Missions of the need of a pilot Eston answered. The Wilkins will be stationed at the Lutheran Mission, Monrovia.

THE REV. JOHN BRAUGHLER, pastor of Good Shepherd Church, Monroeville, left for Europe immediately after Easter. Pastor Braughler was awarded a scholarship under the Lutheran World Federation for a three-month period of study in Germany.

SYNOD TREASURER CARL SCHNUR sounds an encouraging note concerning the benevolent giving in the first two months of the year. There is a 16 per cent increase in receipts.

Synod to Elect President

SESSIONS OF THE synodical convention, May 30-June 2, will include the election of a new president. Dr. G. Lawrence Himmelman, having served two five-year terms, is ineligible for re-election. Of special interest will be the purchase of a site just north of the city to become the new synodical headquarters. The devotional speaker will be Dr. Robert H. Fischer, professor of church history and missions at Chicago Seminary. Representing the United Lutheran Church will be Dr. Charles Cooper, president of the Ministerium of Pennsylvania.

COMING WEEKENDS will find many of the youth and adults attending retreats and conferences. The Passavant League will gather at Camp Lutherlyn and study "Adventuring With Paul." Luther Leaguers will spend several weekends in retreat at Lutherlyn to discuss the theme "Rebels for Christ."

Highcliff First Unit Dedicated

CHRIST CHURCH, in Highcliff, Ross Township, dedicated its first church building on March 20. Dr. Paul E. Daugherty, synodical missionary superintendent, preached at the morning service, and Pastor A. W. Stremmel spoke at the afternoon community service.

The congregation was organized in January, 1955. Ground was purchased in the next year, and building plans were adopted while services continued in a converted residence. Ground was broken last June 7.

The congregation now has 275 confirmed 406 baptized members.

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etreat Held in Maryland
or Sunday School Leaders

By J. FRANK FIFE

BALTIMORE — Seventy-two representatives 35 Maryland Synod churches attended the reat for Sunday church school superin- dents, assistants and parish education irmen, held April 2 and 3 at the Synod mp and Conference Center.

The leaders were Dr. Ralph D. Heim, ofessor of Christian Education and Eng- i Bible at Gettysburg Seminary, and the v. James L. Keyser, of the ULCA Board Parish Education.

Hospital Drive Progressing

GREATER BALTIMORE area Lutherans have ntributed a total of $70,000 for the new theran Medical Center. The figure an- nced by campaign leaders includes more n $60,000 from general solicitation in congregations, and more than $9,000 obtained by the special gifts committee which has just begun work.

Each church participating will be given credit for the gifts of members. Some congregations will not begin soliciting members until late spring or early summer.

CAMPUS NOTES

PACIFIC SEMINARY will offer four courses for pastors from June 27 to July 15. Lecturers will be Dr. Gunnar Hillerdal, of the University of Uppsala, Sweden; Dr. Warren A. Quanbeck, of Luther Seminary, St. Paul, Minn.; Dr. E. Theodore Bachmann, professor of church history at Pacific Seminary; and Dr. Victor R. Gold, associate professor of Old Testament at the seminary.

LENOIR RHYNE COLLEGE will remodel the first floor of its administration building this summer at a cost of around $100,000. This will provide more adequate facilities for all administrative personnel.

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Jackson's Mill, W. Va.

May 16-19
CENTRAL STATES:
First Church, Tulsa, Okla.
OHIO:
Sheraton-Gibson Hotel, Cincinnati
PACIFIC:
Redeemer Church, Vancouver, B. C.
TEXAS-LOUISIANA:
St. Mark's Church, Cuero, Tex.
ILLINOIS:
Ambassador-Kingsway Hotel, St. Louis, Mo.

May 17-19
NORTHWEST:
St. Mark's Church, Grand Forks, N. D.
WARTBURG:
Bethany Church, Burlington, Iowa

May 22-25
IOWA:
First Church, Cedar Rapids

May 23-26
MARYLAND:
Christ Church, Baltimore
NEW JERSEY:
St. John's Church, Ocean City
PENNSYLVANIA MINISTERIUM:
The Inn, Buck Hill Falls

MAY 29-31
CARIBBEAN:
Gethsemane Church, Dorado, Puerto Ri

MAY 30-JUNE 2
PITTSBURGH:
Thiel College and Holy Trinity Church, Greenville, Pa.

—CHANGES OF PASTORATE—

NEW YORK AND NEW ENGLAND

GOETZ, CHARLES T. From Incarnatio Church, Bridgehampton, N. Y. To A Force chaplaincy.

KUEHNE, HARALD K. From Grace Churc North Bellmore, N. Y. To Holy Trini Church, Rockville Centre.

SCHRADER, THEODORE A. From Redeem

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NORTH CAROLINA

PPARD, L. AARON. From St. Timothy's Church, Havelock. To Cedar Grove Church, Vale.

NOVA SCOTIA

CK, ROBERT. From Our Saviour Church, Dartmouth, Nova Scotia. To U.S. Navy chaplaincy.

OHIO

CKY, HUGH F. From St. Matthew's Church, Darrtown, and Faith Church, Oxford. U.S. Navy chaplaincy.

CHELSON, FREDERICK C. To Calvary Church, Chillicothe.

PACIFIC

TTER, ERNEST W. To Hood River, Ore., mission developer.

PACIFIC SOUTHWEST

ORA, GEORGE R. From Bethany Church, Santa Clara. To St. Stephen's Church, Santa Cruz.

LAND, CLIFFORD B. From Transfiguration Church, Los Angeles. To Claremont, mission developer.

PENNSYLVANIA MINISTERIUM

LLIFORD, ROY E. From St. John's Church, Mayfair, assistant pastor. To St. Paul's Church, Lionville.

NDIS, DONALD B. From St. Paul's Church, Glenside, assistant pastor. To Trinity Church, Bechtelsville.

P, DURRELL J. From Ascension Church, Quakake; St. Peter's Church, Barnesville; St. Paul's Church, Delano, and Christ Church, Tamaqua. To St. Paul's Church, White Haven.

PITTSBURGH

ISEL, JOHN. From St. John's Church, Cleveland, Ohio. Retirement.

SSNER, M. HERBERT. From Redeemer Church, Pittsburgh. Retirement.

OFCHECK, STEPHEN, JR. From Mt. Olivet Church, Pittsburgh. To First English and Mt. Zion Churches, Punxsutawney.

ROCKY MOUNTAIN

LUNDIN, JACK W. From St. Luke's Church, Richardson, Tex. To Trinity Church, Boulder, Colo.

SOUTH CAROLINA

CORLEY, GEORGE B. From Summer Memorial Church, Newberry, and (supply pastor) Mt. Olivet Church, Prosperity. To Resurrection and St. Matthew's churches, Cameron.

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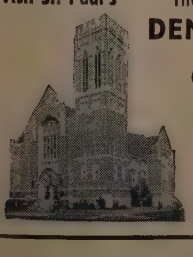

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CHANGES OF PASTORATE . . .

TEXAS-LOUISIANA

JOHNSON, WALTER F. From Trinity Church, Canton, Ohio, assistant pastor. To Good Saviour Church, Tyler, Tex.

MENKE, WILFRED R. From Salem Church, Port Lavaca, Tex. To Good Shepherd Church, Dallas.

VIRGINIA

BELK, LEONARD H. From Rockingham parish. To Orkney Spring parish.

DELANEY, CHARLES L., JR. From Hellam parish, Pa. To Beckley, mission developer.

DECEASED

THE REV. PAUL JONAS BAME, died April 23 at his home in Faith, N. C. He had retired last year.

Born in Rowan County, N. C., he was graduate of Newberry College and Southern Seminary, and was ordained in 1913. served pastorates in Augusta, Ga.; Lexington and Hickory, N. C.; Newport News, Sidney and Quicksburg, Va.

Surviving him are his wife, the former Vallie Bernhardt; and four daughters, M George W. Lingle, of Gastonia, N. C.; M William G. Wells, of Salem, Va.; Mrs. J Dodds, of Portland, Ore., and Mrs. P Huddle, Tokyo, Japan.

Funeral service was conducted April in Faith Church, Faith, N. C., by the Rev Earl McCombs and Dr. F. L. Conrad. terment was in Rowan Memorial P Salisbury, N. C.

DR. RAYMOND C. DEITZ, 75, April 8 in Albany, N. Y., a little ove month after the sudden death of his o son, Dr. Reginald W. Deitz of Gettys Seminary. Dr. Deitz had retired in 1952 lived at Penney Farms, Florida, and at home of his daughter, Mrs. Norman R in Oneonta, N. Y.

Born at Berne, N. Y., Dr. Deitz w graduate of Hartwick Academy and S nary, and was ordained by the New Synod in 1910. He served pastorate

ffalo and Middleburg, N. Y., and in msey, N. J., until 1918 when he supplied pulpit of Good Shepherd Church, Brook-, for a year; then he served at Messiah, ooklyn; St. Paul's, Johnstown; Holy Trin-, Hollis, and St. Paul's, Richmondville. Dr. Deitz was president of the Western nference of the former New York Synod 1913, and was president of the Hartwick nference at the time three synods were rged in 1929 to form the present New rk and New England Synod. He was one the founders of Hartwick College in 1928, d was secretary of the college board of stees, 1928-38. He received an honorary ctor of divinity degree from Hartwick minary in 1929.

His wife, the former Carrie E. Whitteker, d in 1958. He is survived by his daugh-, Mrs. Laura Roper; and three sons, Rev. Charles E. Deitz of Massapequa rk, N. Y., Raymond, and William.

Funeral service was conducted April 12 First Church, Albany, by Dr. Alfred L. ck, Dr. Morris C. Skinner and the Rev. enry H. Heins. Burial was in Berne Ceme-y, Berne, N. Y.

MRS. BERTHA HELEN KEITEL, 70, dow of the Rev. Henry Keitel, died Feb. in Winnipeg, Manitoba. Born in Korntal, rmany, she married Pastor Keitel in 1917 Sao Paulo, Brazil. Coming to Canada in 22, she served with her husband in par-es at Inglis and Rosenfeld, Manitoba. ter his death in 1958 she resided with a n, the Rev. Kurt John Keitel, pastor of inity Church, Winnipeg.

Besides her son she is survived by three ndchildren, and three brothers, the Rev. ed Lucas, Centralia, Wash.; the Rev. Her-nn Lucas, San Francisco, Calif., and eodore Lucas, Aberdeen, Wash.

Funeral services were conducted Feb. 19 Trinity Church, Winnipeg, by the Rev. onard J. F. Koss and the Rev. Adelbert os, and at St. John's Church, Rosenfeld, the Rev. J. F. Kunkel and Dr. G. A. Hei-nn. Interment was in the Rosenfeld metery.

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In Conclusion

Sometimes it seems as if the only thing people can agree to do is to disagree. Among thinking people, it's hard to obtain a unanimous opinion on anything.

The extent of this difference of opinion in a democracy is seen in U.S. Presidential elections. What we call a landslide election means that the winning candidate has gotten about 55 per cent of the vote, with about 45 per cent of the people favoring the other fellow.

In religious organizations, differences have often caused division. A national organization of Protestant church periodicals decided a few years ago not to pass resolutions on general issues, because nothing that was said could reflect a unanimous opinion. If they came out in favor of Sunday as a day of worship, the Seventh-Day Adventists would be miffed. If they favored censorship, the liberal groups would not go along, and so on down the line. The only "unanimity" in church groups seems to come when through force or fear a totalitarian church organization compels its members to toe the line—and even then there is flagrant disobedience.

In our congregations, we expect disagreements. We can all say the Apostles' Creed together, but when it comes to putting Christian principles into practice in everyday life personal prejudices take over.

Agencies like our Board of Social Missions are helpful when they present clear, documented statements to guide the thinking of church members on important social issues. Just this month the board approved for further consideration statements dealing with capital punishment and nuclear weapons. In both cases, they're against them! At the same time, they're wise enough to realize that some Christians have a different viewpoint and may have good reasons for it. I can't get too concerned about the death penalty for some criminals, for example. It may sometimes be the most just sentence both for the sake of society and for the individual involved.

It's important to have people thinking about all these issues and helping to guide our own thoughts. No official statement can presume to speak for each of the 2.5 million United Lutherans, though. Any such statement is effective only when the individuals within the group feel their own responsibility. Too often people shrug off their duty, saying, "I don't count. What I do or say, or fail to do or say, doesn't matter." Nothing could be farther from the truth.

The Gospel itself becomes real only through individuals. The spiritual becomes practical only when people put it into practice. What's the meaning of great qualities of faith like unselfishness, forgiveness, mercy, justice, love? They are fine ideals, but they are meaningless until they are expressed and applied by individuals.

"Love your neighbor" is a basic teaching, but it's easy to avoid. A very famous evader promptly asked, "Who is my neighbor?" Many are still asking this question. Love becomes real and concrete only when Christians demonstrate devotion, kindliness, and helpfulness in their everyday contacts with others. If this isn't done, the whole principle falls flat.

Nobody can escape his personal responsibility. The final test is up to each one of us. —ALBERT P. STAUDERMAN

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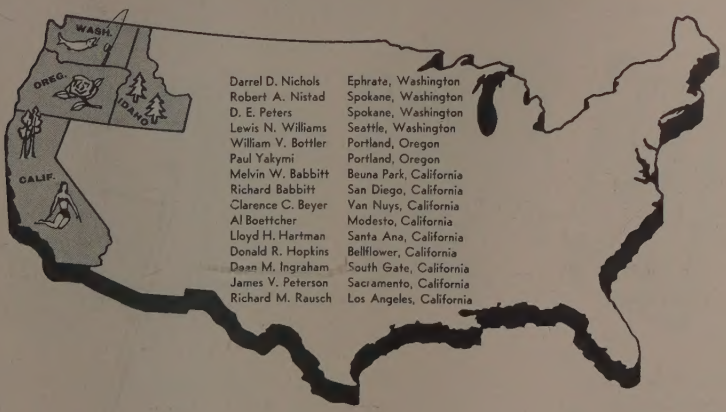
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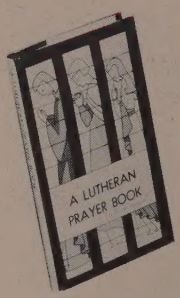

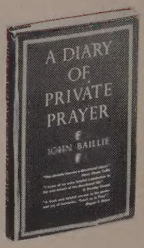

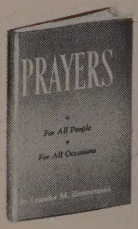

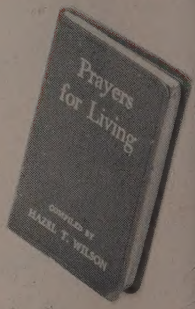

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